



INTERMEDIATE PALI SELECTIONS

SECOND EDITION

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PREFACE TO THE FIRST EDITION

The plan of the present work is conceived in a co-ordinated scheme of study and the selections as a whole come as a sequel to those prepared for the Matriculation Course. Through the latter the learner has been conveyed into the social, moral and religious atmosphere in which Buddhism arose, and he is, it is hoped, prepared for a proper appreciation of Buddha's life and teachings and the beginnings of Buddhist history, which form the subject-matter of the Intermediate Pali Selections. The nature of these selections has been indicated in the Introduction to the Prose and the Poetry portion, and more elaborately in the Notes, which are primarily meant for the guidance of teachers.

To rouse the student's curiosity for Buddhist Art, four photographs are given of Buddhist sculpture-work illustrating some episodes of Buddha-story.

SENATE HOUSE :
Calcutta, the 20th June, 1934.

}

BENI MADHAV BARUA
SAILENDRANATH MITRA
NALINAKSHA DUTT



PREFACE TO THE SECOND EDITION

In this revised edition, slight changes have been made here and there by a few additional selections and re-arrangement of the old pieces and replacement of some of them by new ones. In making these alterations, there has been no deviation from the original co-ordinated scheme of study. An attempt has been made to offer to the students a literary portrait in miniature of the early (including the past), the middle and the last days of Buddha's life, along with the background of his system, the broad outlines of his teachings and the beginnings of the history of Buddhism.

We hope this edition will rouse further interest in the studies of a cultural movement which raised the status of India in the eyes of the whole of Asia, if not, of the world.

UNIVERSITY OF CALCUTTA, }
The 15th March, 1949. }

SAILENDRANATH MITRA
NALINAKSHA DUTT



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INTERMEDIATE PALI SELECTIONS PROSE

[According to the Pali Vinaya scheme Siddhattha's attainment of Buddhahood at Bodh-Gayā is to be regarded as marking the beginning of Buddhism, standing as it does as a dividing line between his earlier and later career. In the former he is the *Bodhisatta*, in the latter he is the *Buddha*. As Buddha, he lived and worked for forty-five years. As Bodhisatta, his career not only embraces his life as Siddhattha, bordering on Buddhahood and covering a period of thirty-five years, but extends farther back ranging over a long long period of time during which he is said to have been born and reborn in different forms of life. The first trace of his existence as Bodhisatta is met with in the life of the wise hermit, Sumedha, and the last in that of prince Siddhattha. The orthodox Buddhists believe that in each of the Bodhisatta births, previous to his last, he had, as recorded in 550 Jātaka stories, developed in different degrees and brought to perfection the ten essential qualities which pave the way for Buddhahood,—the *dasa pāramiyo* or *dasa Buddha-kāraṇa dhammā*.

Besides the two natural events, Nativity and Demise, there are two most notable incidents in his long life, *viz.*, his attainment of Buddhahood and the first promulgation of his system. The interval between Buddhahood and the First Sermon is near about three months, the first seven weeks of which are said to have been spent at the foot of the Great Bo and on six other spots close by. During this short space of time Gotama Buddha developed his thoughts and felt the urge for promulgating his doctrine. Thus far Buddha is a silent thinker aspiring to be a teacher. With the preaching of the First Sermon began his career as Teacher, *Sattā*, *i.e.*, as the Founder of Buddhism. This career runs over a period of forty-five years during which he put forth tremendous activity, making converts, gathering disciples and training strong bands of men and women for the work of salvation. Buddha is a teacher, leader and reformer until his demise, after which he appears as the highest divine personality.

The first twenty-eight pieces of the present Selections are extracted from the Jātaka, the Nidānakathā, the Udāna and the Dīgha-Nikāya,

and they shed light mainly on Gotama's previous births, nativity, enlightenment and teachings, as also on the dissension in the Saṅgha and on his last days and admonitions, including his words about the inspiration which his lay-disciples would draw from visiting the four places, Lumbini, Bodh-Gayā, Benares and Kusinārā, which to us are reminiscent of four great events,—the first as being the place of birth of the Bodhisatta, the second that of the Buddha, the next that of Buddhism and the last that of Buddhist Art. The questions that next suggest themselves are the questions of Worship, Ideal and Realisation, which have been sought to be illustrated through three pieces from the Milindapañha entitled BUDDHO PŪJAM SĀDIYATI, NIBBĀNA and DHAMMANAGARA. The remaining pieces from the Milinda have been selected as samples of later speculations on Buddha's perspective of Truth and on certain fundamental points of his doctrine.]

1. SACCAMKIRA-JĀTAKA

- Atīte Bārāṇasīyaṃ Brahmadatto rajjaṃ kāresi. Tassa
 Duṭṭha-kumāro nāma putto ahosi kakkhaḷo pharuso pabaṭṭasi-
 visopamo, anakkositvā vā apaharitvā vā kenaci saddhiṃ na katheti.
- 5 So antojanassa ca bahijanassa ca akkhiṃhi patitarajjaṃ viya
 khādituṃ āgatapiṇḍo viya ca amanāpo ahosi ubbejanīyo. So
 ekadivasam nadikūḷam kilītukāmo mahantena parivārena naditīraṃ
 agamāsi. Tasmīṃ khaṇe mahāmegho utṭbahi. Disā andhakārā
 jātā. So dāsa-pessajanam āha: "etha bhaṇe, maṃ gabetvā nadi-
- 10 majjhaṃ netvā nahāpetvā ānethā" ti. Te taṃ tattha netvā "kin
 no rājā karissati, imaṃ pāpapurisaṃ etth' eva māremā" ti
 mantayitvā "ettha gaccha kālakappaṃ" ti uḍake naṃ opilāpetvā
 paccuttaritvā tīre aṭṭhaṃsu. "Kahaṃ kumāro" ti ca vutte 'na
 mayam kumāraṃ paṇḍama, meggaṃ utṭhitam disvā uḍake
- 15 nimujjitvā purato āgato bhavissati" ti amaccā raṭṭho santikaṃ
 agamaṃsu. Rājā "kahaṃ me putto" ti pucchi. "Na jānāma
 deva, meggaṃ utṭhito, purato āgato bhavissati ti saṇḍāya āgat'
 amhā" ti. Rājā dvāraṃ vivarāpetvā naditīraṃ gantvā "vicinathā"
 ti tattha tattha vicināpesi. Koci kumāraṃ nāddasa. So pi kho
- 20 meghandhakāre deve vassante nadiyā vuyhamāno ekaṃ dārū-
 khandhaṃ disvā tattha nisiditvā maraṇabbhaya-tajjito parideva-
 māno gacchati.

Tasmīṃ pana kāle Bārāṇasī-vāsi eko seṭṭhi naditīre
 cattālisa-koṭi-dhanaṃ nidahitvā dhanatayhāya dhanapitṭhe sappo

hūtvā nibbatti. Aparo tasmim yeva padese tūpa-koṭiyo
nidahitvā dhanatanhāya tatth' eva unduro hūtvā nibbatti. Tesam
vasanaṭṭhānaṃ udakaṃ pāvisi. Te udakassa pavitṭhamaggen'
eva nikkhamitvā sotam chindantā gantvā naṃ rājakumārena abhi-
nisinnaṃ rukkhakkhandhaṃ patvā eko ekaṃ koṭim itaro itaraṃ 5
ārūya, khandhapitṭhe va nipajjimeu. Tassa yeva kho pana
nadiyā tīre eko simbalirukkho attahi, tatth' eko suvapotako vasati.
So pi rukkho udakena dhotamūlo nadipitṭhe pati. Suvapotako
deve vassante uppatitvā gantum asakkonto gantvā tassa' eva
kandhassa ekapasse niliyi. Evaṃ te cattāro janā ekato vuyha- 10
mānā gacchanti.

Bodhisatto pi kho tasmim kāle Kāsiratṭhe udicca-brāhmaṇakule
nibbattitvā vuddhippatto isipabbajjaṃ pabbajitvā ekasmim
nadinivattane paṇṇasālaṃ māpetvā vasati. So aḍḍharattasamaye
caṃkamamāno tassa rājakumārassa balavaparidevana-saddaṃ sutvā 15
cintesi: "mādisse nāma mettānuddayasampanne tāpase passante,
etassa purisassa maraṇaṃ ayuttaṃ, udakato uddharitvā tassa
jīvitadānaṃ dassāmi" ti so taṃ "mā bhāyi, mā bhāyi" ti assāsetvā
udakasotaṃ chindanto gantvā taṃ dārukbandhaṃ ekāya koṭiyā
gahetvā ākaḍḍhanto nāgabalo thāmasampanno ekavegena tīraṃ 20
patvā kumāraṃ ukkhipitvā tīre patitṭhāpesi. Te pi sappādayo
disvā ukkhipitvā assamapadaṃ netvā aggim jāletvā "te
dubbalatārā" ti paṭhamam sappādinam sarīraṃ sedetvā pacchā
rājakumārassa sarīraṃ sedetvā taṃ pi ārogaṃ katvā āhāraṃ dento
pi paṭhamam sappādinam yeva datvā pacchā tassa phalāphalāni 25
upanāmesi. Rājakumāro "ayaṃ kūṭatāpaso maṃ rājakumāraṃ
agaṇetvā tiracchānagatānaṃ sammānaṃ karoti" ti Bodhisatte
āghātaṃ bandhi.

Tato katipāhaccayena sabbesu pi tesu thāmabalappattesu
nadiyā oghe pacchinne, sappo tāpasam vanditvā āha: "bhante 30
tumbhehi mayhaṃ mahā upakāro kato, na kho panāhaṃ daḷiddo,
asukaṭṭhāne me cattālisa-hiraṇṇakoṭiyo nidahitā, tumbhakaṃ
dhanena kicce sati, sabbaṃ etaṃ dhanam tumbhakaṃ dātum
sakkomi, taṃ thānaṃ āgantvā 'dighā' ti pakkoseyyāthā" ti vatvā
pakkāmi. Unduro tath' eva tāpasam nimantetvā "asukaṭṭhāne 35
thatvā 'undurā' ti pakkoseyyāthā" ti vatvā pakkāmi. Suvo pana
tāpasam vanditvā "bhante mayhaṃ dhanam n' atthi, rattasālhi
pana vo atthe sati, asukan nāma mayhaṃ vasanaṭṭhānaṃ, tattha



gantvā 'suvā' ti pakkoseyyātha, ahaṃ ñātakānaṃ āroceṭvā
 aneka-sakaṭapūra-matte rattasāliyo āharāpetvā dātuṃ sakkomī"ti
 vatvā pakkāmi. Itaro pana mittadūbhi-dhammesu dhammātāya
 kiñci avatvā eva "taṃ attano santikaṃ āgataṃ māressāmi"ti
 5 cintetvā "bhante mayi rajje patitṭhite āgaccheyyātha, ahaṃ vo
 catuhi paccayehi upatṭhahissāmi" ti vatvā pakkāmi. So gantvā na
 cirass' eva rajje patitṭhāsi.

Bodhisatto "vīmaṃsissāmi tāva te" ti paṭhamāṃ sappassa
 santikaṃ gantvā avidūre ṭhatvā 'dighā' ti pakkosi. So ekavacanen'
 10 eva nikkhamitvā Bodhisattaṃ vanditvā "bhante imasmiṃ ṭhāne
 cattālisa-hiraṇṇakoṭiyo, tā sabbāpi nīharitvā gaṇhathā" ti āha.
 Bodhisatto "evaṃ atthu, uppanne kicce jānissāmi"ti taṃ
 nivattetvā undurassa santikaṃ gantvā saddaṃ akāsi. So pi tath'
 eva paṭipajji. Bodhisatto taṃ pi nivattetvā suvassa santikaṃ
 15 gantvā 'suvā' ti pakkosi. So pi ekavacanen' eva rukkhaggato
 otaritvā Bodhisattaṃ vanditvā "kiṃ bhante mayhaṃ ñātakānaṃ
 vatvā Himavantapadesato tumbhakaṃ sayaṇjātasāliṃ āharāpemī"ti
 pucchi. Bodhisatto "atthe sati jānissāmi"ti taṃ pi nivattetvā
 "idāni rājānaṃ parigaṇhissāmi"ti gantvā rājuyyāne vasitvā
 20 punadivase ākappasampattim katvā bhikkhācāravattena nagaraṃ
 pāvisi.

Tasmiṃ khāne so mittadūbhi-rājā alaṃkata-hatthikkhandha-
 vara-gato mabantena parivārena nagaraṃ padakkhiṇaṃ karoti. So
 Bodhisattaṃ dūrato va disvā "ayaṃ so kūṭatāpaso mama santike
 25 bhutvā bhutvā vasitukāmo āgato, yāva parisamajjhe attano mayhaṃ
 kaṭaṇṇaṃ na-ppakāseti tāvad ev' assa sīsaṃ chindāpessāmi"ti
 purise olokesi. "Kiṃ karoma devā" ti ca vutte "esa kūṭatāpaso
 maṃ kiñci yācitukāmo āgacchati maññe, etassa' kālakaṇṇika-
 tāpasassa maṃ passitum adatvā va etaṃ gaḥetvā pacchā-bāhaṃ
 30 bandhitvā catukke catukke paharantā nagarā nikkhametvā āghātane
 sīsaṃ assa chinditvā sarīraṃ sūle uttāsethā" ti āha. Te "sādhū" ti
 sampatīcchitvā gantvā niraparādhaṃ Mahāsattaṃ bandhitvā catukke
 catukke paharantā āghātanaṃ netum ārabhiṃsu. Bodhisatto
 pabaṭa-pabaṭatṭhāne "amma, tātā" ti akanditvā nibbikāro imaṃ
 35 gāthaṃ āha :

Saccaṃ kir' evaṃ āhaṃsu narā ekacchiyā idha :
 kaṭṭhavipalāvitā seyyo na tv-ev' ekacchiyo naro ti.



• Evam pabaṭapabāṭaṭṭhāne imam gātham āha. Tam sutvā ye tattha paṇḍitapurisā te āhamsu: “kim pana bho pabbajita tayā ambhākaṃ rañño atthi koci guṇo kato” ti. Bodhisatto tam pavattim ārocetvā “evam imam mahoghato uttārento aham eva attano dukkham akāsim, ‘na vata me porāṇaka-paṇḍitānam vacanam katan’ 5 ti anussarivā evam vadāmi” ti āha. Tam sutvā khattiyabrāhmaṇa-dayo nagaravāsino “sv-āyam mittadūbhī rājā evam guṇasampannassa attano jīvitadāyakassa guṇamattam pi na jānāti, tam nissāya kuto ambhākaṃ vadḍhi, gaṇbatha nan” ti kupitā samantato utṭhahitvā usu-satti-pāsāṇa-muggarādi-ppabārehi hatthikkhandhagatam eva 10 nam ghātetvā pāde gabetvā kaḍḍhitvā parikhāpitthe chaddetvā Bodhisattam abhisiñcetvā rajje patitṭhāpesum.

So dhammena rajjam kārento puna ekadivasam sappādayo parigaṇhitukāmo mahantena parivārena sappassa vasanaṭṭhānam gantvā ‘dighā’ ti pakkosi. Sappo āgantvā vanditvā “īdan te sāmī 15 dhanam, gaṇhā” ti āha. Rājā cattālisa-hiraṇṇakoṭi-dhanam amacce paṭicchāpetvā undurassa santikaṃ gantvā ‘undurā’ ti pakkosi. So pi āgantvā vanditvā timsakoṭi-dhanam niyyādesi. Rājā tam pi amacce paṭicchāpetvā suvaṇṇa vasanaṭṭhānam gantvā ‘suvā’ ti pakkosi. So pi āgantvā pāde vanditvā “kim sāmī sālīm ābarāmi” ti āha. 20 Rājā “sālīhi atthe satī āharissasi, ehi gacchāmā” ti sattatiyā hiraṇṇakoṭiḥi saddhim te tayo pi jāne gāhāpetvā nagaram gantvā pāsāḍavare mahātalam āruya dhanam saṃgopāpetvā sappassa vasanaṭṭhāya suvaṇṇanālim undurassa phalikaguham suvaṇṇa suvaṇṇapañjaram kārāpetvā sappassa ca suvaṇṇa ca bhojanaṭṭhāya 25 devasikaṃ kañcanaṭṭṭake madhulāje undurassa gandhasālitaṇḍule dāpesi, dānādini ca puñṇāni karoti. Evam te cattāro pi janā yāvajīvam samaggā sammodamānā viharitvā jīvitakkhaye yathā-kammaṃ agamaṃsu.

2. TILAMUṬṬHI-JĀTAKA

30

Atīte Bārāṇasīyam Brahmadaṭṭe rajjam kārente tassa putto Brahmadaṭṭa-kumāro nāma abosi. Porāṇaka-rājāno ca attano putte “evam ete nihataṃānadappā sitūṇhakkhamā lokacārittaññū ca bhavissanti” ti attano nagare disāpāmokkhe ācariye vijjamāne pi sippuggabanaṭṭhāya dūre tiro raṭṭham pesenti. Tasmā so pi rājā 35 soḷasavassapadesikaṃ puttam pakkosivā ekatālīka-upāhanā ca



paṇṇacchattaṇ ca kahāpana-sahassaṇ ca datvā, "tāta Takkaṣilaṇ gantvā sippaṇ uggaṇhā"ti pesesi.

- So "sādhū" ti mātāpitaro vanditvā nikkhamitvā anupubbena Takkaṣilaṇ patvā ācariyassa gehaṇ pucchitvā, ācariye māṇava-
 5 kānaṇ sippaṇ vācetvā utthāya gharadvāre caṇkamante, gehaṇ gantvā yaṇmiṇ ṭhāne ṭhito ācariyaṇ addasa tatth' eva upāhanā muñcitvā chattaṇ apanāmetvā ācariyaṇ vanditvā atthāsi. So tassa kilantabbhāvaṇ ṇatvā āgantuka-saṇgahaṇ kāresi. Kumāro bhuttaḥhojano thokaṇ vissamitvā ācariyaṇ upasaṇkamma
 10 vanditvā atthāsi. "Kuto āgato si tātā"ti ca vutto, "Bārāṇasito" ti. "Ken' atthena āgato si"ti, "sippaṇ uggaṇhanattbhāyā" ti. "Kin te ācariyabbhāgo ābhato udāhu dhammantevāsiko hotukāmo si"ti. So "ācariyabbhāgo me ābhato" ti vatvā ācariyassa pādamūle saḥassatthavikaṇ ṭhapetvā vandi. Dhammantevāsikā divā
 15 ācariyassa kammaṇ katvā rattin sippaṇ uggaṇhanti, ācariyabbhāgadāyakā gebe jetthaputtā viya hutvā sippaṇ eva uggaṇhanti, tasmā so pi ācariyo sallahukena nakkhattena kumārassa sippaṇ patthapesi.

- Kumāro sippaṇ uggaṇhanto ekadivasaṇ ācariyena saddhiṇ
 20 nahāyitup agamāsi. Ath' ekā mahallikā tile sete katvā pattharitvā rakkaḥmānā nisīdi. Kumāro setatile disvā khāditukāmo hutvā ekaṇ tilamuṭṭhiṇ gabetvā khādi. Mahallikā "taṇhāluko nu kho eso" ti kiñci avatvā tuṇhī ahosi. So punadivase pi tāya velāya tath' eva akāsi. Sā pi naṇ na kiñci āha. Itaro tatiyadivase pi
 25 tath' eva akāsi. Tadā mahallikā "disāpamokkhācariyo attano antevāsikehi maṇ vilumpāpeti"ti bāhā paḥḥayha kandi. Ācariyo nivattitvā "kiṇ etaṇ amma" ti pucchi. "Sāmi, antevāsiko te mayā katānaṇ setatilānaṇ ajj' ekamuṭṭhiṇ khādi, hiyyo ekaṇ, pare ekaṇ, naṇu evaṇ khādanto mama santakaṇ sabbaṇ
 30 nāsessati" ti. "Amma, mā rodi, mūlan te dāpessāmi" ti. "Na me sāmi mūlena attho, yatthā paṇ' esa kumāro puna evaṇ na karoti tathā naṇ sikkhāpehi"ti.

- Ācariyo "tena hi passa amma" ti dvīhi māṇavehi taṇ kumāraṇ
 dvīso hatthesu gāhāpetvā velupesikaṇ gabetvā "puna evarūpaṇ
 35 mākāsi"ti tikkhattup piṭṭhiyaṇ pahari. Kumāro ācariyassa kujjitvā rattāni akkhiṇ katvā pādapiṭṭhito yāva matthakā olokesi. So pi 'ssa kujjitvā olokitabbhāvaṇ aññāsi. Kumāro sippaṇ niṭṭhāpetvā anuyogaṇ datvā "mārāpetabbo esa mayā"ti tena



katadosam hadaye thapetvā gamanakāle ācariyam vanditvā, "aham ācariya Bārāṇasīyam rajjam patvā tumhākaṃ pesessāmi, tadā tumhe āgaccheyyāthā" ti sasneho viya paṭiññam gahetvā pakkāmi.

So Bārāṇasīm gantvā mātāpitaro vanditvā sippam dassesi. Rājā "jīvamānena me putto diṭṭho, jīvamāno c' assa rajjasīrim 5 passissāmi" ti puttam rajje paṭiṭṭhāpesi. So rajjasīrim anubhavamāno ācariyena katadosam saritvā uppannakopo "mārāpessāmi nan" ti pakkosanatthāya ācariyassa dūtaṃ pāhesi. Ācariyo "taruṇakāle naṃ saññāpetum na sakkhissāmi" ti agantvā tassa rañño majjhimavayakāle "idāni naṃ saññāpetum 10 sakkhissāmi" ti gantvā rājadvāre thatvā "Takkasilācariyo āgato" ti arocāpesi. Rājā tuṭṭho brāhmaṇam pakkosāpetvā taṃ attano santikaṃ āgataṃ disvā va kopam uppādetvā rattāni akkhini katvā amacce āmantetvā "bho ajjāpi me ācariyena pahaṭaṭṭhānam rujati, ācariyo na jātena maccum ādāya 'marissāmi' ti āgato, ajj' assa 15 jīvitaṃ n' atthi" ti vatvā dve gāthā avoca:

Ajjāpi me taṃ manasi yaṃ maṃ tvam tilamuṭṭhiyā
bāhāya maṃ gahetvāna laṭṭhiyā anutālayi.

Nanu jivitena ramasi yenāsi brāhmaṇāgato
yaṃ maṃ bāhā gahetvāna tikkhattum anutālayi ti. 20

Iti naṃ maraṇena santajjento evaṃ āha. Taṃ sutvā ācariyo tatiyaṃ gātham āha:

Ariyo anariyam kubbānam yo daṇḍena nisedhati
sāsanattham na taṃ veram, iti maṃ paṇḍitā vidū ti.

"Tasmā mahārāja tvam pi evaṃ jāna, na evarūpe thāne veram 25 katum arahasi, sace hi tvam mahārāja mayā evaṃ sikkhāpito nābhavissa, gacchante kāle pūva-sakkhali-ādini c'eva pbalāphalādini ca haranto corakammesu paluddho anupubbena sandhiccheda-pantha-dūhana-gāmaghātādini katvā rājāparādhiko coro ti sababhaṇḍam gahetvā rañño dassito "gacchath' assa dosānurūpaṃ daṇḍam 30 panethā" ti rājadaṇḍabbayaṃ pāpuṇissa, kuto te evarūpā sampatti abhavissa, nanu maṃ nissāya imam issariyam tayā laddhan" ti.

Evaṃ ācariyo rājānam saññāpesi. Parivāretvā thitā amaccāpi 'ssa katham sutvā "saccam deva idam issariyam ācariyass' eva santakan" ti āhamso. Tasmim khaṇe rājā ācariyassa guṇam 35 sallakkhetvā "sabb' issariyan te ācariya dammi, rajjam paṭicchā" ti āha. Ācariyo "na me mahārāja rajjen' attho" ti paṭikkhipi. Rājā



Takkasilam pesetvā ācariyassa puttadāram ānāpetvā mahantaṃ
issariyaṃ datvā tam eva purohitaṃ katvā pitutṭhāne ṭhapetvā
tass' ovāde ṭhito dānādini puñṇāni katvā saggaparāyano ahosi.

3. DEVATĀ-ĀYĀCANA

- 5 Tusitapure vasante yeva pana Bodhisatṭe 'Buddha-halāhalam'
nāma udapādi. Lokasmiṃ hi tīṇi halāhalāni uppajjanti: Kappa-
halāhalam, Buddha-halāhalam, Cakkavatti-halāhalan ti. Tesu
Buddha-halāhala-saddam sutvā sakala-dasasahassa-cakkavāle devatā
ekato sannipatitvā "asuko nāma satto Buddho bhavissati" ti natvā
10 tam upasamkamitvā āyācanti, āyācamānā ca pubbanimittesu
uppannesu āyācanti. Tādā pana sabbā pi tā ekekacakkavāle
Cātummahārāja-Sakka-Suyāma-Santusita-Paranimmitavasavatti-
Mahābrahmehi saddhim ekacakkavāle sannipatitvā Tusitabhavane
Bodhisattassa santikaṃ gantvā "mārisa, tumhehi dasapāramiyo
15 pūrentehi na Sakka-sampattiṃ na Māra-Brahma-Cakkavatti-sam-
pattiṃ patthentehi pūritā, lokanittaraṇatthāya pana sabbaññutam
patthentehi pūritā, so vo dāni kālo mārisa Buddhattāya, samayo
mārisa Buddhattāyā" ti yācipsu.

- Atha Mahāsatto devatānam paṭiñṇam adatvā va kāla-dīpa-
20 desa-kula-janetti-āyupariccheda-vasena pañca-mahāvilocanan nāma
vilokesi. Tattha "kālo nu kho" ti, "akālo nu kho" ti paṭhamam
kālam vilokesi. Atha Mahāsatto 'Nibbattitabbakālo' ti passi.
Tato dīpaṃ vilokento saparivāre cattāro dīpe oloketvā "tisu
dīpesu Buddhā na nibbattanti, Jambudīpe yeva nibbattanti"
25 ti 'dīpaṃ' passi. Tato "Jambudīpo nāma mahā, dasayojanasahassa-
parimānam, katarasmiṃ nu kho padese Buddhā nibbattanti" ti
okāsam vilokento 'Majjhimadesam' passi. [Majjhimadeso
nāma "purattbimadisāya Kajaṅgalan nāma nigamo, tassā aparena
Mahāsālo, tato param paccantimā janapadā orato majjhe,
30 pubbadakkhiṇāya disāya Salalavatī nāma nadī, tato param
paccantimā janapadā orato majjhe, dakkhiṇāya disāya Setakaṇṇikan
nāma nigamo, tato param paccantimā janapadā orato majjhe,
pacchimāya disāya Thūnan nāma brāhmaṇagāmo, tato param
paccantimā janapadā orato majjhe, uttarāya disāya Usiraddhajo
35 nāma pabbato, tato param paccantimā janapadā orato majjhe" ti
evam Vinaye vutto padeso. So āyāmato tīṇi yojanasatāni,



yitthārato adḍhatiyāni, parikkhepato navayojanasatāni ti.]—
 Etasmiṃ padese Buddhā Paccakabuddhā aggasāvaka mahāsāvaka
 cakkavattirājā aññe ca mahesakkhā khattiya-brāhmaṇa-gaḥapati-
 mahāsālā uppajjanti. “Idaṃ c’ ettha Kapilavatthukaṃ nāma
 nagaraṃ, tattha mayā nibbattitabban” ti nittham agamāsi. Tato 5
 kulam vilokento “Buddhā nāma vessakule vā suddakule vā na
 nibbattanti, lokasammate pana khattiyakule vā brāhmaṇakule vā ti
 dvīsu yeva kulesu nibbattanti, idāni ca khattiyakulam
 lokasammatam, tattha nibbattissāmi, Suddhodano nāma rājā me
 pitā bhavissati” ti ‘kulam’ passi. Tato mātaram vilokento 10
 “Buddhamātā nāma lolā surādhuttā na hoti, kappasatasahassam
 pana pūritapārami, jātito patthāya akhaṇḍapañcasilā yeva hoti,
 ayaṃ ca Mahāmāyā nāma devī edisā, ayaṃ ca me ‘mātā’ bhavissati”
 ti. “Kittakam pan’ assā āyunn” ti ‘dasannam māsānam upari
 satta divasāni’ passi. 15

Iti imam pañca-mahāvilocanam viloketvā “kālo me marisā
 Buddhiabhāvāyā” ti devatānam saṅgaham karonto paṭiññam datvā
 “gacchatha tumhe” ti tā devatā uyyojetvā Tusitadevatāhi parivuto
 Tusitapure Nandanavanam pāvisi.

4. BIRTH OF PRINCE SIDDHATTHA

20

Tadā kira Kapilavatthu-nagare Āsālhi-nakkhattam ghuṭṭham
 ahosi. Mahājano nakkhattam kilati. Mahāmāyā devī pure
 punnamāya sattamadivasato patthāya vigatasurāpānam mālā-
 gandha-vibhūti-sampannam nakkhatta-kīlam anubhavamānā
 sattamadivase pāto va utthāya gandhodakena nahāyitvā cattāri 25
 satasahassāni vissajjetvā mahādānam datvā sabbālamkāra-vibhūsitā
 varabhojanam bhuñjitvā uposathaṅgāni adhiṭṭhāya alamkata-
 paṭiyattam siri-gabbham pavisitvā siri-sayane nipannā niddam
 okkamamānā imam supinam addasa :

Cattāro kira nam mahārājāno sayanen’ eva saddhim ukklhīpitvā 30
 Himavantam netvā satthiyojanike Manosilātale sattayojanikassa
 mahāsāla-rukkhasa hetthā ṭhapetvā ekamantam atthamsu. Atha
 nesam deviyo āgantvā devim Anotatta-dham netvā manussa-mala-
 haraṇattham nahāpetvā dibbavattham nivāsāpetvā gandhehi
 vilimpāpetvā dibbapupphāni pilandhāpetvā—tato avidūre rajata- 35
 pabbato, tassa anto kanaka-vimānam atthi—tattha pācīna-sisakam



dibbasayanam paññāpetvā nipajjāpesuṃ. Atha Bodhisatto
setavaravāraṇo hutvā—tato avidūre eko suvaṇṇapabbato—tattha
caritvā tato oruḥya rajatapabbatam abhirūhivā uttaradīsato
āgamina rajatadāmavaṇṇāya soṇḍāya setapaḍumaṃ gahetvā
5 koṇcanādaṃ naditvā kanakavimānaṃ pavisitvā mātusayanam
tikkhattum padakkhiṇaṃ katvā dakkhiṇapassaṃ tāletvā kucchiṃ
pavitthasadiṣo ahosi.

Evam Uttarāsālha-nakkhattena paṭisandhiṃ gaṇhi. Punadivase
pabuddhā devī taṃ supinaṃ rañño ārocesi. Rājā catusatthimatte
10 brāhmaṇapāmokkhe pakkosāpetvā haritupattāya lājādīhi kata-
maṅgala-sakkārāya bhūmiyā mahārāhāni āśānāni paññāpetvā tattha
nisinnānaṃ brāhmaṇānaṃ suppi-madhu-sakkarābhisamkhatassa
vara-pāyāsassa suvaṇṇarajatapātiyo pūretvā suvaṇṇarajatapātihi
yeva paṭikujjetvā adāsi, aññehi ca ahatavatthi-kapilagāvi-dānādīhi
15 te santappesi. Atha tesam sabbakūmehi santappitānaṃ supinaṃ
ārocāpetvā “kṃ bhavissati” ti pucchi. Brāhmaṇā ahaṃsu: “mā
cintayī mahārāja, deviyā te kucchiṃhi gabbho paṭitthito, so ca
kho purisagabbho, na itthigabbho, putto te bhavissati; so sace
agāraṃ ajjhāvasissati rājā bhavissati cakkavattī, sace agārā
20 nikkhamma pabbajissati buddho bhavissati loke vivattacchaddo” ti.

Mahāmāyā pi devī pattena telam viya dasamāse kucchiyā
Bodhisattam pariharitvā paripunnagabbhā nātigharam gantukāmā
Suddhodana-mahārājassa ārocesi: “icchāmi” ahaṃ deva kula-
santakaṃ Devadaha-nagaraṃ gantuṃ” ti. Rājā “sādhū” ti sam-
25 paṭicchitvā Kapilavatthuto yāva Devadāhanagarā maggaṃ samaṃ
kāretvā kaḍali-punnaghaṭa-dhaja-patākādīhi alamkārapetvā devīṃ
sovaṇṇasivikāya nisīdāpetvā amaccasabassena ukkhipāpetvā
mahantena parivārena pesesi.

Dvinnam pana nagarānaṃ antare ubhayanagara-vāsīnaṃ pi
30 Lumbini-vanaṃ nāma maṅgala-sālavanam atthi. Tasmim samaye
mūlato paṭṭhāya yāva aggasākhā sabbam ekaphāliphullam
ahosi, sākhantarehi e’ eva’ pupphantarehi ca pañcavaṇṇa-
bhamaragaṇā nānappakārā ca sakuṇasaṃghā madhurassarena
vikūjantā vicaranti. Sakalam Lumbinivanam cittalatāvanasadiṣam
35 mahānubbāvassa rañño susajjita-āpānamaṇḍalam viya ahosi.
Deviyā taṃ disvā sālavanakīlam kīlitukāmatā udapādi. Amaccā
devīṃ gahetvā sālavanam pavisiṃsu. Sā maṅgala-sālamūlam
gantvā sālāsākhāyaṃ gaṇhitukāmā ahosi. Sālāsākhā suseditavet-



[To face Page 10]



DREAM OF QUEEN MĀYĀ : THE LORD'S DESCENT
[The Inscription reads : *Bhagavato ūkaṃti*]



taggaṃ viya onamitvā deviyā hatthapathaṃ upagañchi. Sā
hatthaṃ pasāretvā sākhaṃ aggahesi. Tāvad eva c' assā
kammajavātā calimbu.

Ath' assā sāṇiṃ parikkhipitvā mahājano paṭikkami. Sāia-
sākhaṃ gahetvā tiṭṭhamānāya eva c' assā gabbha-vuṭṭhānaṃ 5
ahosi. Tam khapaṃ yeva cattāro pi suddhacittā Mahābrahmāno
suvannaṇālaṃ ādāya sampattā tena suvaṇṇajālena Bodhisattaṃ
sampaṭicchitvā mātu purato ṭhapetvā "attamaṇā devi hohi,
mahesakkho te putto uppanno" ti āhambu. Bodhisatto dhammā-
sanato otaranto dhammakathiko viya nissenito otaranto poriso 10
viya ca dve ca batthe dve ca pāde pasāretvā ṭhitako suddho
visado kāsikavatthe nikkhittamaṇiratanaṃ viya jotanto mātu-
kucchito nikkhami. Evaṃ sante pi Bodhisattassa ca Bodhisatta-
mātuyā ca sakkāraṭṭhaṃ ākāsato dve udakadhārā nikkhamitvā
Bodhisattassa ca mātu c' assa sarīre utuṃ gāhāpesuṃ. 15

Atha naṃ suvaṇṇajālena paṭiggahetvā ṭhitānaṃ Brahmānaṃ
hatthato cattāro mahārājāno maṅgalasammatāya sukhasamphassāya
ajinappaveniyā gaṇhimbu, tesam hatthato manussā dukūla-
cumbākena, manussānaṃ hatthato muccitvā paṭhaviyaṃ
paṭiṭṭhāya puratthimadisam olokesi. Anekāni cakkavālasabassāni 20
ekaṇṇaṇāni ahesuṃ. Tattha devamanussā gandhamūlādīhi
pūjayamānā "mahāpurisa, idha tumhehi sadiso añño n' atthi, kut'
ettha uttaritaro" ti āhambu. Evaṃ catasso disā ca catasso
anudisā ca heṭṭhā upari ti dāsa pi disā anuviloketvā attano
sadisaṃ adisvā "ayaṃ uttarā disā" ti sattapada-vītibārena agamāsi. 25
Mahābrahmuṇā setaccattaṃ dhāriyamāno, Suyāmena vālavijaniṃ
aṇṇehi ca devatāhi sesa-rājakakudha-bhaṇḍa-hatthāhi anugamma-
māno, tato sattamapade ṭhito "Aggo 'ham asmi lokassā" ti ādikaṃ
āsabhiṃ vācaṃ nicchārento sīhanādaṃ nadi.

Yasmiṃ pana samaye Bodhisatto Lumbinivane jāto, tasmiṃ 30
yeva samaye Rāhulamātā devī, Channo amacco, Kāludāyi amacco,
Kanthako assarājā, Mahābodhi rukkho, cattāro nīdhikumbhiyo ca
jātā. Ubhayanagaravāsino Bodhisattaṃ gahetvā Kapilavatthu-
nagaraṃ eva agamambu.



5. PREDICTION OF KĀLADEVALA

- Tasmim samaye Suddhodana-mahārājassa kulūpako aṭṭha-samāpattilābhi Kāladevalo nāma tāpaso bhattakiccaṃ katvā divā-vihāratthāya Tāvatiṇṇisa-bhavanam gantvā tattha divāvihāram
- 5 nisinno tā devatā disvā : “kūpkāraṇā tumhe evaṃ tuṭṭhamānasā kilatha, mayham p’ etaṃ kāraṇam kathethā” ti pucchi. Devatā āhamsu : “mārisa, Suddhodana-rañño putto jāto, so Bodhitale nisiditvā Buddhho hutvā Dhammacakkam pavattessati, tassa anantaṃ Buddhalīham daṭṭhum dhammaṃ ca sotum lacchāma
- 10 ti iminā kāraṇena tuṭṭh’ amhā” ti. Tāpaso tassa vacanam sutvā khippam devalokato oruya rājanivesanam pavisitvā paññattāsane nisinno “putto kira te mahārāja jāto, passissāmi nan” ti āha. Rājā alaṇikata-paṭiyattaṃ kumāram ānāpetvā tāpasam vandāpetum abhihari. Tāpaso utthāyāsana Bodhisattassa añjalim paggaheṣi.
- 15 Bodhisattassa lakkhaṇasampattiṃ disvā “bhavissati nu kho Buddhho udāhu no” ti āvajjitvā upadhārento “nissamsayam Buddhho bhavissati” ti ñatvā “acchariyapuriso ayan” ti sitam akāsi. Taṭo “aḥam imam Buddhabhūtaṃ daṭṭhum labhissāmi nu kho” ti upadhārento “na labhissāmi, antarā yeva kalam katvā
- 20 Buddhasatena pi Buddhasabassena pi gantvā bodhetum asakkuneyyo Arūpabbave nibbattissāmi” ti disvā “eva-rūpaṃ nāma acchariyapurisaṃ Buddhabhūtaṃ daṭṭhum na labhissāmi ti mahatī vata me jāni bhavissati” ti parodi. Manussā disvā “amhākaṃ ayyo idān’ eva hasitvā puna roditum upatṭhito, kin
- 25 nu kho bhante amhākaṃ ayyaputtassa keci antarāyo bhavissati” ti pucchimsu.—“N’ atth’ etassa antarāyo, nissamsayena Buddhho bhavissati” ti.—“Atha kasmā paroditthā” ti.—“Evarūpaṃ purisaṃ Buddhabhūtaṃ daṭṭhum na labhissāmi, mahatī vata me jāni bhavissati ti attānam anusocanto rodāmi”
- 30 ti āha.

6. THE FOUR OMENS

- Tadā pana rājā “kiṃ disvā mayham potto pabbajissati” ti pucchi.—“Cattāri pubbanimittāni” ti.—“Kataram katarāṃ cā” ti.—“Jarājīṇṇam, vyādhitaṃ, mataṃ, pabbajitaṃ” ti. Rājā “ito
- 35 paṭṭhāya evarūpānam mama puttassa santikaṃ upasaṃkamitum

mā adattiha, mayham puttassa Buddhabbhāvena kammaṃ n' atthi, ahaṃ mama puttaṃ dvisahassa-dīpa-parivārānaṃ catunnaṃ mahā-dīpānaṃ issariyādhipaccaṃ rajjāṃ kārentaṃ chatiṃsa-yojana-parimaṇḍalāya parisāya parivutaṃ gaganatale vicaramānaṃ passitukāmo" ti evaṃ ca pana vatvā imesaṃ catuppakārānaṃ 5 purisānaṃ kumārassa cakkhupatthe āgamaṇaṃ nivāraṇatthaṃ catusu disāsu gāvute gāvute ārakkhaṃ ṭhapesi.

Atha anukkamena Bodhisatto soḷasavassapadesiko jāto. Rājā Bodhisattassa tiṇṇaṃ utūnaṃ anucchavike tayo pāsāde kāresi, ekaṃ navabhūnakaṃ, ekaṃ sattabhūmakamī, ekaṃ pañca- 10 bhūmakamī : cattālīsasahassā ca nāṭakiyo upaṭṭhāpesi. Bodhisatto devo viya accharā-saṃgha-parivuto alaṃkata-nāṭaka-parivuto nippurisehi turiyehi paricāriyamāno mahāsampattiṃ anubhavanto utuvārena utuvārena tesu tesu pāsādesu viharati. Rāhulamātā paṇ' assa devī aggamahesi abosi. 15

Ath' ekadivasam Bodhisatto uyyānabhūmiṃ gantukāmo sārathīṃ āmantetvā "rathaṃ yojehi" ti āha. So "sādhū" ti paṭisunṇitvā mahārahaṃ uttamarathaṃ sabbālaṃkārena alaṃkaritvā kumudapattavaṇṇe cattāro maṅgalasindhava yojetvā Bodhisattassa paṭivedesi. Bodhisatto devavimāṇesadisam rathaṃ 20 abhirūhitvā uyyānābhīmukho agamāsi. Devatā "Siddhattha-kumārassa abhisambujjhanakālo āsanno, pubbanimittaṃ dasses-sāmā" ti ekaṃ devaputtaṃ jarājajjaraṃ khaṇḍadantaṃ palita-kesaṃ vaṃkaṃ obhaggasarīraṃ daṇḍabattthaṃ pavedhamānaṃ katvā dassesuṃ. Taṃ Bodhisatto c'eva sārathī ca passaṃti. Tato 25 Bodhisatto sārathī "samma, ko nāṃ' esa puriso, kesāpi'ssa na yathā aññesan" ti Mahāpadāne āgatanayena pucchitvā tassa vacanaṃ sutvā "dhi-r-atthu vata bho jātiyā yatra hi nāma jātassa jarā paññāyissati" ti saṃviggabhadayo tato va paṭinivattitvā pāsādam eva abhirūhi. Rājā "kimpkāraṇā mama putto khippaṃ 30 paṭinivatti" ti pucchi.—"Jiṇṇaṃ purisaṃ disvā devā ti, jiṇṇaṃ purisaṃ disvā pabbajissati" ti āhamsu.—"Kasmā maṃ nāsetha, siḡhaṃ puttassa nāṭakāni sajjetha, sampattiṃ anubhavanto pabbajjāya satipaṇaṃ karissati" ti vatvā ārakkhaṃ vadḍhetvā sabbadisāsu adḍhayaoyane adḍhayaoyane ṭhapesi. 35

Puṇ' ekadivasam Bodhisatto tath' eva uyyānaṃ gacchanto devatāhi nimmitaṃ vyāḍbitaṃ purisaṃ disvā purimaṇayen' eva pucchitvā saṃviggabhadayo nivattitvā pāsādaṃ abhirūhi. Rājā pi



pucchitvā heṭṭhāvuttanāyena' eva samvidahitvā puna vaddhetvā samantato ti-gāvutappamāṇe padese ārakkhaṃ ṭhapesi.

- Aparaṃ pana ekadivasam Bodhisatto tath' eva uyyānaṃ gacchanto devatāhi nimmitaṃ kālakatam disvā purimanāyena' eva
5 pucchitvā samviggahadāyo puna nivattitvā pāsādam abhirūhi. Rājā pi pucchitvā heṭṭhāvuttanāyena' eva samvidahitvā puna vaddhetvā samantato yojanappamāṇe padese ārakkhaṃ ṭhapesi.

- Aparaṃ pana ekadivasam uyyānaṃ gacchanto tath' eva devatāhi nimmitaṃ sunivatthaṃ supārutaṃ pabbajitaṃ disvā
10 "ko nāma" eso sammā" ti sārathim pucchi. Sārathi kiñcāpi Buddhuppādassa abhāvā pabbajitaṃ vā pabbajitagūṇe vā na jānāti, devānubhāvena pana "pabbajito nāma" esa devā" ti vatvā pabbajjāya gūṇe vaṇṇesi. Bodhisatto pabbajjāya rucim uppādetvā tam divasaṃ uyyānaṃ agamāsi.

- 15 [Dīghabhāṇakā paṇ' āhu: cattāri nimittāni ekadivasena' eva disvā agamāsi ti.]

7. MAHĀBHINIKKHAMAṆA

- Ath' assa sabbālamkāra-paṭimaṇḍitassa sabbatālāvacaresu sakāni sakāni ca paṭibhānāni dassayantesu brāhmaṇesu jaya-
20 nandā-ti-ādi-vacanehi sūta-māgadha-bandakādīsu nānappakārehi maṅgala-vacana-thuti-ghosehi sambhavantesu sabbālamkāra-paṭimaṇḍitaṃ rathavarāṃ abhirūhi.

- Tasmiṃ samaye "Rāhulamātā puttā vijātā" ti sutvā Suddhodana-mahārājā "puttassa me tuṭṭhim nivedethā" ti
25 sāsanaṃ paḥiṇi. Bodhisatto tam sutvā "rāhulo jāto, bandhanaṃ jātā" ti āha. Rājā kim me putto avacā" ti pucchitvā tam vacanaṃ sutvā "ito paṭṭhāya me nattu Rāhula-kumāro yeva nāmaṃ hetū" ti.

- Bodhisatto pi kho rathavarāṃ āruya mahantena yasena
30 atimanoramena sirīsobhaggena nagaraṃ pāvisi. Tasmiṃ samaye Kisāgotamī nāma kbattiyakaññā upari-pāsādavaratala-gatā nagaraṃ padakkhiṇaṃ kurumānassa Bodhisattassa rūpasirim disvā pīti-somanassajātā imaṃ udānaṃ udānesi:

- Nibbutā nūna sā mātā, nibbuto nūna so pitā,
35 nibbutā nūna sā nārī yassāyaṃ idiso patī ti.

Bodhisatto tam sutvā cintesi: “ayam evam āha,—*evarūpaṃ attabhāvaṃ passantiyā mātuhadayaṃ nibbāyati, pituhadayaṃ nibbāyati, pajāpatihadayaṃ nibbāyati* ti; kasmīṃ nu kho nibbute hadayaṃ nibbutaṃ nāma hoti” ti. Ath’ assa kilesesu virattamānasassa etad abosi: *rāgaggimhi nibbute nibbutaṃ nāma hoti, dosaggimhi mohaggimhi nibbute nibbutaṃ nāma hoti, mānadiṭṭhi-ādisu sabbakilesadarathesu nibbutesu nibbutaṃ nāma hoti*; ayam me *sussavaṇaṃ sāvesi, ahaṃ hi nibbānaṃ gavesanto carāmi, ajj’ eva mayā gharavāsaṃ chaḍḍetvā nikkhamma pabbajitvā nibbānaṃ gavesitum vaṭṭati*; ayam imissā ācariyabhāgo hotū” ti 10
kaṇṭhato omuñcivā Kīsāgotamiyā sataśaḥsaṃsagghaṇakaṃ muttā-
hāraṃ pesesi. Sā “Siddhattha-kumāro mayi paṭibaddhacitto hutvā paṇṇākāraṃ pesesi” ti somanassajātā abosi. Bodhisatto pi mahantena sirisobhaggena attano pāsādaṃ abhirūhivā sirisayane nipajji. 15

Tāvad eva naṃ sabbālaṃkāra-paṭimaṇḍitā naccagītādisu su-
sikkhitā devakaṇṇā viya rūpappattā itthiyo nānāturīyāni gahetvā samparivārayitvā abhiraṃapentiyo naccagītavāditāni payojayimso. Bodhisatto kilesesu virattacittatāya naccādisu anabhirato mubuttaṃ niddaṃ okkami. Tā pi itthiyo “yass’ atthāya mayam naccādīni 20
payojayema so niddaṃ upagato, idāni kimatthaṃ kilamāmā” ti gahitaḡahitāni turīyāni ajjhottarivā nipajjimso. Gandhatela-
pādīpā jhāyanti. Bodhisatto pabujjhivā sayanapiṭṭhe pallaṃkena nisinno addasa tā itthiyo turīyabhaṇḍāni avattharivā niddāyantiyo, ekaccā paggharitaḡheḷā lālākilinṇagattā, ekaccā dante khādantiyo, 25
ekaccā kākacchantiyo, ekaccā vipṇalāpantiyo, ekaccā vivāṭaṃ mukhā, ekaccā apagatavattā pākāṭa-bhībhaḡcha-sambāḡḡhānā.

So tāsam tam vipṇakāraṃ disvā bhiyyosomattāya kāmesu viratto abosi. Tassa alaṃkāra-paṭiyattaṃ Sakkabhavana-sadisam pi tam mahātalaṃ vipṇavidḡha-nānākuṇāpa-bharitaṃ āmaka-susānaṃ 30
viya upaṭṭhāsi, tayo bhavā āditta-geha-sadisā viya khāyimso, “upaddutaṃ vata bho, upassaṭṭhaṃ vata bho” ti udānaṃ pavatti, ativiya pabbajjāya cittaṃ nami. So “ajj’ eva mayā mahā-
bhiniḡkhamanaṃ niḡkhamitum vaṭṭati” ti sayanā vuṭṭhāya dvāra-
samīpaṃ gantvā “ko etthā” ti āha. Ummāre sisam katvā 35
nipanno Channo “ahaṃ ayyaputta Channo” ti āha.—“Ahaṃ ajja mahābhiniḡkhamanaṃ niḡkhamitukāmo, ekaṃ me assaṃ kappehi” ti.



So "sādhu devā" ti assabhaṇḍakam gahetvā assasālam gantvā gandhatelapadipesu jalantesu sumanapattāvitānassa hetthā ramaṇiye bhūmibhāge thitāṃ Kanthakaṃ assarājānaṃ disvā "ajja mayā imam eva kappetuṃ vaṭṭati" ti Kanthakaṃ kappesi.

- 5 So kappiyamāno va aññāsi: "ayaṃ kappanā atigāhā, aññesu divasesu uyyānakīlādi-gaṇṇe kappanā viya na hoti, mayhaṃ ayyaputto ajja mahābhinnikkhamanaṃ nikkhamitukāmo bhavissati" ti.

- Bodhisatto pi kho Channaṃ pesetvā va "puttaṃ tava passissāmi" ti cintetvā nisinnapallāṃkato vutthāya Rāhulamātāya vasaṇatthānaṃ gantvā gabbhadvāraṃ vivari. Tasmīṃ khaṇe anto gabbhe gandhatelapadīpo jhāyati. Rāhulamātā sumana-mallikādīnaṃ pupphānaṃ ammaṇamattena abhippakkaṇṇasāyane puttassa matthake hatthaṃ thapetvā niddāyati. Bodhisatto ummāre pādaṃ
- 15 thapetvā thitako va oloketvā "sac' āhaṃ deviyā hatthaṃ apanetvā mama puttaṃ gaṇhissāmi devī pabujjhissati ti, evaṃ me gamanantarāyo bhavissati" ti pārādataḷato otari.

- Evaṃ Bodhisatto pārādataḷā otaritvā assasamīpaṃ gantvā ullāṃgbhitvā Kanthakassa piṭṭhiṃ abhirūhi. Bodhisatto assavarassa
- 20 piṭṭhivara-majjhagato Channaṃ assassa vāladhiṃ gābhāpetvā aḍḍharattasamaye mahādvārasamīpaṃ patto. Dvāre adhivatthā devatā dvāraṃ vivari. Bodhisatto pi nagarā nikkhamitvā Āsāḷhi-puṇṇamāya Uttarāsāḷha-nakkhatte vattamāne nikkhamitvā ca puna nagarābhimukho thitvā nagaraṃ oloketvā tasmīṃ puthavippadese
- 25 Kanthaka-nivattana-cetiyatthānaṃ dassetvā gantabba-maggābhi-mokhaṃ Kanthakaṃ katvā pāyāsi.

8. PABBAJĀ

- Bodhisatto ekaratten' eva tīhi rajjāni atikkamma timsayojana-matthake Anomā nāma nadītiraṃ pāpuṃ. Atha Bodhisatto
- 30 nadītire thitvā Channaṃ pucchi: "kin nāma ayaṃ nadī" ti. —"Anomā nāma devā" ti.—"Ambākam pi pabbajjā anomā nāma bhavissati" ti paṇhiyā ghaṭṭento assassa saṇḍaṃ adāsi. Asso oppatitvā attha-usabba-vitthārāya nadiyā pārimitāre atthāsi. Bodhisatto assapiṭṭhito oruṃha rajatapattasādise vālukāpuline thitvā
- 35 Channaṃ āmantesi: "samma Channa, tvaṃ mayhaṃ ābharaṇāni c', eva Kanthakaṃ ca ādāya gaccha, ahaṃ pabbajissāmi" ti.—



"Aham pi deva pabbajissāmi" ti. Bodhisatto "na labbhā tayā pabbajitum, gaḍcha'tvan" ti tikkhattum paṭibāhitvā ābharaṇāni c' eva Kanthakaṇ ca paṭicchāpetvā cintesi: "ime mayham kesā samaṇasārūppā na bontī ti sayam eva khaggena chindissāmi" ti dakkhiṇabattthena asūṇ gaṇhitvā vāmabattthena moliyā saddhiṃ cūlaṃ gaḍetvā chindi. Kesā dvaṅgulamattā butvā dakkhiṇato āvattamānā sūṇ aliyimisu, tesam yāvajīvam tad eva pamāṇam ahosi, massuṇ ca tadānurūpaṃ ahosi. Puna kesamassu-ohāraṇa-kiccaṃ nāma nāhosi. Puna Bodhisatto cintesi: "imāni kāsika-vatthāni mayham na samaṇasārūppāni" ti. Ath' assa Kassapa-buddhakāle purāṇasahāyako Ghaṭikāro Mahābrahmā ekam Buddhantaram jaram appattena mittabbāvena cintesi: "ajja me sahāyako mahābhikkhamāṇaṃ nikkhanto, samaṇa-parikkhāraṃ assa gaḍetvā gacchissāmi" ti—

Ticīvaraṇ ca patto ca vāsi sūciṇ ca bandhanam
parissāvanena atṭh' ete yuttayogassa bhikkhuno ti—

ime atṭha samaṇaparikkhāre āharitvā adāsi. Bodhisatto arahad-dhajaṃ nivāsetvā uttamapabbajjāvesaṃ gaṇhitvā "Channa, mama vacanena mātāpitunnam ārogyaṃ vadehi" ti uyyojesi.

9. ARRIVAL AT RĀJAGAHA

20

Bodhisatto pi pabbajitvā—tasmim yeva padese Anūpiyam nāma ambavanam atthi, tattha sattāham pabbajjāsukkena vītināmetvā —ekadivaseṇ' eva tiṃsayojanamaggaṃ padasā gantvā Rājagahaṃ pāvisi, pavisitvā sapadānaṃ piṇḍāya cari. Sakalanagaraṃ Bodhisattassa rūpadassanena Dhanapālakena pavittṭha-Rājagahaṃ viya Asurindena pavittṭha-Devanagaraṃ viya ca sampkhobham agamāsi. Rājā pāsādatale thatvā Mahāpurisaṃ diavā acchariyabbhuto jāto purise āpāpesi: "gacchatha bhaṇe vīmaṃsatha, sace amanusso bhavissati nagarā nikkhamitvā antaradhāyissati, sace devatā bhavissati ākāseṇa gacchissati, sace nāgo bhavissati paṭhaviyaṃ nimujjitvā gamissati, sace manusso bhavissati yathāladham bhikkham paribhaṇḍjissati" ti.

Mahāpuriso pi kho missakabbhattam samharitvā "alam me ettakaṃ yāpanāyā" ti ṇatvā pavittṭhadvāren' eva nagarā nikkhamitvā Paṇḍavapabbatachāyāya puratthābhimukho nisīditvā āhāraṃ



paribhuñjitum āradddho. Ath' assa antāni parivattitvā mukheṇa
 nikkhamanākārappattāni ahesum. Tato tena attabbhāvena eva-
 rūpassa āhārassa cakkhunā pi adiṭṭhapubbatāya tena paṭikkulā-
 hārena aṭṭiyamāno evaṃ attanā va attānam ovadi: "Siddhattha,
 5 tvam sulabbhannapānakule tivassika-gandhasāli-bhojanam nānagga-
 rasehi bhuñjanaṭṭhāne nibbattitvā pi ekaṃ paṃsukūlikam disvā
 'kadā nu kho aham pi evarūpo hutvā piṇḍāya caritvā bhuñjissāmi,
 bhavissati nu kho me so kālo' ti cintetvā nikkhanto, idāni kiṃ
 nām' etaṃ karosī' ti. Evaṃ attanā va attānam ovaditvā nibbikāro
 10 hutvā āhāram paribhuñji. Rājapurisā tam pavattim disvā gantvā
 rañño ārocesum.

Rājā dūtavacanam sutvā vegena nagarā nikkhamitvā Bodhi-
 sattassa santikam gantvā iriyāpathasmiṃ yeva pasīditvā Bodhi-
 sattassa sabbaṃ issariyam niyyādesi. Bodhisatto "mayham
 15 mahārāja vatthukāmehi vā kilesakāmehi vā attho n' atthi, aham
 paramābhisambodhiṃ patthayanto nikkhanto" ti. Rājā anekap-
 pakāram yācanto pi tassa cittam alabhitvā "addhā tvam Buddho
 bhavissasi, Buddhabhūtena pana te paṭhamam mama vijitam
 āgantabban" ti Bodhisatto pi rañño paṭiññam datvā anupubbena
 20 cārikam caramāno Ālāraṇ ca Kālāmam, Uddakaṇ ca Rāmaputtam
 upasaṃkamitvā samāpattiyo nibbattetvā, "nāyam maggo bodhiyā"
 ti tam pi samāpattibhāvanam analaṃkaritvā sadevakassa lokassa
 attano thāma-viriya-sandassanattam mahāpadhānam padahitukāmo
 Uruvelam gantvā "ramaṇīyo vatāyam bhūmibhāgo" ti tatth' eva
 25 vāsam upagāntvā mahāpadhānam padahi.

10. SIX YEARS OF ASCETICISM

Koṇḍañña-pamukhā pañca pabbajitā gāmanigama-rājadhānisu
 bhikkhāya carantā tattha Bodhisattam sampāpuṇṇesu. Atha nam
 chabbassāni mahāpadhānam padahantam "idāni Buddho bhavissati,
 30 idāni Buddho bhavissati" ti pariveṇa-sammajjanādikāya vatta-
 paṭivattāya upaṭṭhahamānā santikāvacarā c' assa ahesum. Bodhi-
 satto pi kho "koṭippattam dukkarakārikam karissāmi" ti eka-
 tilatanḍulādīhi pi vītināmesi, sabbaso pi āhārūpacchedam akāsi,
 devatā pi lomakūpehi ojaṃ upasaṃharamānā paṭikkhipi. Ath'
 35 assa tāya nirāhāratāya parama-kasimānappatta-kāyassa suvaṇṇa-
 vaṇṇo kāyo kālavaṇṇo ahosi, dvattimsa Mahāpurisalakkhaṇāni



paṭicchannāni ahesuṃ. App-ekadā appāṇakam jhānam jhāyanto mahāvedanāhi abhitunno visaññibhūto camkamanakoṭiyam patati.

Mahāsattassa chabbassāni dukkarakāriyam karontassa ākāse gaṇṭhikeraṇakālo viya ahosi. So “ayam dukkarakārikā nāma bodhāya maggo na hoti” ti oḷārikam āhāram āhāretum gāma- 5 nigamesu piṇḍāya caritvā āhāram āhari. Ath’ assa dvattimsa Mahāpurisalakkhaṇāni pākatikāni ahesuṃ, kāyo suvaṇṇavaṇṇo ahosi. Pañcavaggiyā bhikkhū “ayam chabbassāni dukkarakārikam karonto pi sabbaññutam paṭivijjhītum nāsakkhi, idāni gāmādisu piṇḍāya caritvā oḷārikam āhāram āhāriyamāno kiṃ sakkhissati, 10 bāhuliko esa padbānavibbhanto, sīsam nabhāyitukāmassa uesāva- bindu takkaṇam viya ambhākam etassa santikā visesatakkhaṇam, kiṃ no iminā” ti Mahāpurisam pahāya attano pattacīvaram gahetvā atthārasayojanamaggaṃ gantvā Isipatanam pavasiṃsu.

11. SUJĀTĀ'S OFFERING

15

Tena kho pana samayena Uruvelāyam Senāni-nigame Senāni-kuṭimbikassa gehe nibbattā Sujātā nāma dārikā vayappattā ekasmiṃ nigrodharukkhe patthanam akāsi: “eace samajātikam kulagharam gantvā paṭhamagabbhe puttam labhissāmi, anu- samvaccharam te satasahassapariccāgena balikammam 20 karissāmi” ti. Tassā sū patthanā samijjhi. Sā Mahāsattassa dukkarakārikam karontassa chaṭṭhe vasse paripunṇe Visākha- punṇamāya balikammam kātukāmā hutvā poretaram dhenu- sabassam Latthimadhukavane carāpetvā tāsam khīram pañca- dhenusatāni pāyetvā tāsam khīram aḍḍhatiyāni ti evam yāva 25 soḷasannaṃ dhenūnaṃ khīram attha dhenuyo pivanti tāva khīrassa bahalataṇ ca madhurataṇ ca ojavantataṇ ca patthayamānā khīraparivattanaṃ nāma akāsi. Sā Visākhapunṇamadivase pāto va “balikammam karissāmi” ti rattiyā paccūsasamayam paccutthāya tā attha dhenuyo duhāpesi. Vacchakā dhenūnaṃ thanamūlam nā- 30 gamamsu. Thanamūle pana navabhājanesu upanītamattesu attano dhammatāya khīradhārā pavattiṃsu. Tam acchāriyam - disvā Sujātā sahatthen’ eva khīram gahetvā navabhājane pakkhipitvā sahatthen’ eva aggaṃ katvā pacitum ārabhi. Tasmim pāyāse paccamāne mahantamabantā bubbulā utthahitvā dakkhiṇāvattā 35



hutvā saūcaranti, ekaphusitaṃ pi bahi na patati, uddhanafo
appamattako pi dhūmo na utthahati.

- Sujātā ekadivaseṇ' eva tattha attano pākāṇi anekāni
acchariyāni disvā Puṇṇa-dāsiṃ āmantesi: "amma Puṇṇe, ajja
5 ambhākaṃ devatā ativiya pasannā, mayā ettake kāle evarūpaṃ
acchariyaṃ nāma na diṭṭhapubbam, vegena gantvā devatṭhānaṃ
paṭijaggāhi" ti. Sā "sādhū ayye" ti tassā vacanaṃ sam-
paṭicchitvā turitaturitā rukkhamaḷaṃ agamāsi. Bodhisatto pi kho
tasmīṃ rattibhāge pañca mahāsupine disvā parigaṇhanto "nissam-
10 sayenāhaṃ Buddho ajja bhavissāmi" ti katasanniṭṭhāno tassā
rattiyā accayena katasarīrapaṭijaggano bhikkhācārakālaṃ āgamaya-
māno pāto va āgantvā tasmīṃ rukkhamaḷe nisīdi, attano
pabbāya sakalarukkhaṃ obhāsaya māno. Atha kho sā Puṇṇā
āgantvā addasa Bodhisattaṃ rukkhamaḷe pācīnalokadhātum
15 olokayamānaṃ nisinnaṃ, sarīrato c' assa nikkhantāhi pabbāhi
sakalarukkhaṃ suvaṇṇavaṇṇaṃ disvā tassā etad ahosi: "ajja
ambhākaṃ devatā rukkhato oruḥha sahatthen' eva balikammaṃ
paṭicchitum nisinnā, maññe" ti ubbegapattā hutvā vegena gantvā
Sujātāya etaṃ atthaṃ ārocesi. Sujātā tassā vacanaṃ sutvā
20 tuṭṭhamānasā hutvā "ajja dāni paṭṭhāya mama jetṭhadhītutṭhāne
tiṭṭhāhi" ti dhīto anucchavikaṃ sabbālaṃkāraṃ adāsi.

- Sā "suvaṇṇapātiyaṃ pāyāsaṃ pakkhipissāmi" ti cittaṃ
uppādetvā sataṣaḥsaḥsaḥsaṃ suvaṇṇapātiṃ nībarāpetvā
tattha pāyāsaṃ pakkhipitukāmaṃ pakkabhājanam āvajjesi.
25 Sabbo pāyāso padumapattā udakaṃ viya vinivaṭṭitvā pātiyaṃ
patiṭṭhāsi, ekapātīpūramatto va ahosi. Sā taṃ pātiṃ aṇṇāya
suvaṇṇapātiyā paṭikujjetvā vasaṇena veṭhetvā sabbālaṃkārehi
attabhāvaṃ alaṃkaritvā taṃ pātiṃ attano sīse ṭhapetvā mabantena
ānubhāvena nigrodhamūlaṃ gantvā Bodhisattaṃ oloketvā balava-
30 somanassajātā rukkhadevatā ti saṇṇāya diṭṭhatṭhānato paṭṭhāya
onatonatā gantvā sīsato thālaṃ otāretvā vivaritvā suvaṇṇa-
bhīṃkārena gandhapupphavāsitaṃ udakaṃ gaḥetvā Bodhisattaṃ
upagantvā aṭṭhāsi. Ghaṭikāra-Mahābrahmunā dinnamattikāpaito
ettakaṃ addhānaṃ Bodhisattaṃ avijābītvā tasmīṃ khaṇe
35 adassanaṃ gato. Bodhisatto pattaṃ apassanto dakkhiṇabhatthaṃ
pasāretvā udakaṃ sampaṭicchī. Sujātā sah' eva pātiyā pāyāsaṃ
Mahāpurisassa batthe ṭhapesi. Mahāpuriso Sujātaṃ olokesi. Sā
ākāraṃ sallakkhetvā "ayya, mayā tumbhākaṃ pariccattaṃ gaṇhitvā



yathārucim gacchathā" ti vanditvā "yathā mayham manoratho
nipphanno evam tumbhākam pi nippajjatū" ti vatvā sata-
sahassagghanikāya suvaṇṇapātiyā purāṇapaṇṇam viya anapekkhā
hutvā pakkāmi.

Bodhisatto pi kho nisinnatthānā utthāya rukkham padak- 5
khiṇam. katvā pātim ādāya Neraṇjarāya tīram gantvā—
nahānatthānam Suppatitthita-tittham nāma atthi—tassa tīre
pātim thapetvā otaritvā nabātvā anekabuddhasatasabassānam
nivāsanam arahaddham nivāsetvā puratthābhimukho nisīditvā
ekatthitālapakkappamāṇe ekūnapaññāsa piṇḍe katvā sabbam 10
appodakam madhupāyāsam paribhuñji.—So eva hi 'ssa Buddha-
bhūtaṣṣa sattasattāham bodhimāṇḍe vasantassa ekūnapaññāsa
divasāni āhāro abosi; ettakam kalam n'eva añño āhāro atthi,
na nahānam na mukbadhovanam na sarīravalañño, jhāna-
sukkena maggasukhena phalasukhen' eva vītināmesi.—Bodhisatto 15
naditīramhi supupphitasālavane divāvibharam katvā sāyaṇhasamaye
puppbānam vaṇṇato muñcanakāle devatāhi alaṇkatena atth-
ūsbhavitthārena maggena siho va vijambhamāno bodhirukkhā-
bhimukho pāyāsi.

12. SIDDHATTHA VANQUISHES MĀRA

20

Bodhisatto bodhimāṇḍam āruya bodhikhandham piṭṭhito
katvā puratthimābhimukho daḥhamānaso hutvā "kāmam teco ca
nahāru ca atthi ca avasussatu, upasussatu sarīre mamsalohitam,
na tveva sammāsambodhim appatvā imam pallaṅkam bbindi-
sāmi" ti asanisatasannipātenāpi abhejjarūpam aparājita pallaṅkam 25
ābbujitvā nisīdi.

Tasmim samaye Māro devaputto "Siddhattha-kumāro mayham
vasam atikkamitukāmo, na dāni 'ssa atikkamitum dassāmi" ti
Mārabalassa santikam gantvā etam attham ārocetvā Māra-
ghosanam nāma ghosāpetvā Mārabalam ādāya nikkhami. Atha 30
Māro devaputto diyaddhaya janasatikam Girimekhalam nāma
batthim abhirūhitvā bāhusahassam mūpetvā nānāvudhāni aggahesi.
Avasesāya pi Māraparisāya dve janā ekasadisakam āvudham
na gaṇhimsu, nānappakāravāṇṇā nānappakāramukhā hutvā Māra-
sattam ajjhottharamānā āgamimsu. Dasasahassa-cakkavāle devatā 35



pana Mahāsattassa thutiyo vadamānā atthamsu. Sakko devarājā
 Vijayuttarasamkhāṃ dhamamāno atthāsi. Mahākāla-nāgarājā
 atirekapadasatena vaṇṇaṃ vadanto atthāsi. Mahābrahmā
 setachattāṃ dhārayamāno atthāsi. Mārābale pana bodhimandaṃ
 5 upasamkamante upasamkamante tesāṃ eko pi tthātuṃ nāsakkhi,
 sammukhasammukhatthānen' eva palāyimsu. Mahāpuriso ekako
 va nisīdi.

Māro pi attano parisāṃ āha: "tātā, Suddhodanaputtēna
 Siddhatthena sadiso añño puriso nāma n' atthi, mayaṃ sammukhā
 10 yuddhaṃ dātuṃ na sakkhissāma, pacchābhāgena dassāma" ti.
 Mahāpuriso pi tīṇi passāni oloketvā sabbadevatānaṃ palātattā
 suññā ti addasa. Puna uttarapassena Mārābalaṃ ajjhotthara-
 mānaṃ disvā "ayaṃ ettako jano maṃ ekakaṃ sandhāya
 mahantaṃ vāyāmaṃ parakkamaṃ karoti, imasmiṃ tthāne mayhaṃ
 15 mātāpitā vā bhūtā vā añño vā koci hātako n' atthi, imā pana
 dasa pāramiyo va mayhaṃ digharattaṃ puttāparijanasadiṣā, tasmā
 pāramiyo va phalakaṃ katvā pāramisatthen' eva paharitvā
 ayaṃ valakāyo mayā viddhaṃsetuṃ vaṭṭatī" ti dasa pāramiyo
 āvajjamāno nisīdi.

20 Atha Māro devaputto "eten' eva Siddhatthaṃ palāpessāmi"
 ti vātamaṇḍalaṃ samuttthāpesi. Taṃ khaṇaṃ yeva puratthimā-
 dibhedā vātā samuttthāhitvā adḍhayaṃjana-dviyojana-tiyojanap-
 pamāṇāni pabbatakūṭāni padāletvā vanagaccharukkbhādīni um-
 mūletvā samantā gāmanigame cuṇṇavicuṇṇaṃ kātuṃ samatthā pi
 25 Mahāpurisassa puññatejēna vihatānubhāvā Bodhisattaṃ patvā
 cīvarakaṇṇamattam pi cāletuṃ nāsakkhimsu.—Tato "udakeṇa
 naṃ ajjhottharitvā māressāmi" ti mahāvassaṃ samuttthāpesi.
 Tassānubhāvena uparūpari satapaṭala-sabassapaṭalādibhedā valābakā
 utthāhitvā vassimsu, vuṭṭhidhārāvegēna paṭhavī chiddā ahosi,
 30 vanarukkbhādīnaṃ uparibhāgena mahā-ogho āgantvā Mahāsattassa
 cīvare ussāvabinduṭṭhānamattam pi temetuṃ nāsakkhi.—Tato
 pāsāṇavassaṃ samuttthāpesi. Mahantāni mahantāni pabbatakūṭāni
 dhūpayantāni pajjalantāni ākāsenāgantvā Bodhisattaṃ patvā
 dibbamālāguḷabbhāvaṃ āpajjimsu.—Tato pāraṇavassaṃ samut-
 35 thāpesi. Ekatodhārā-ubhatodhārā-asi-satti-khurappādayo dhūpa-
 yantā pajjalantā ākāsenāgantvā Bodhisattaṃ patvā dibbapupphāni
 ahesuṃ.—Tato aṅgārakavassaṃ samuttthāpesi. Kimsukavaṇṇā
 aṅgārā ākāsenāgantvā Bodhisattassa pādāmūle dibbapupphāni

hutvā vikiriṃsu.—Tato kukkuḷavassam samuṭṭhāpesi. Accuṇho
aggivaṇṇo kukkuḷo ākāsenāgantvā Bodhisattassa pādamūle
candanacuṇṇam hutvā nipati.—Tato vālukavassam samuṭṭhāpesi.
Atisukhumavālukā dhūpayantā pajjalantā ākāsenāgantvā Bodhi-
sattassa pādamūle dibbapupphāni hutvā nipatiṃsu.—Tato kalaia- 5
vassam samuṭṭhāpesi. Tam kalalam dhūpayantam pajjalantam
ākāsenāgantvā Bodhisattassa pādamūle dibbavilepanam hutvā
nipati.—Tato “iminā bhiṃsetvā Siddhattham palāpessāmi” ti
andhakāram samuṭṭhāpesi. Tam caturaṅgasamannāgataṃ
mahātamaṃ hutvā Bodhisattam patvā suriyappabhāvihataṃ 10
viya andhakāram antaradhāyi.

Evam Māro imāhi navahi vāta-vassa-pāsāṇa-paharaṇ'-aṅgāra-
kukkuḷa-vālika-kalal'-andhakāra-vuṭṭhihi Bodhisattam palāpetum
asakkonto “kim bhaṇe tiṭṭhatha, imaṃ kumāram gaṇhatha
hanatha palāpethā” ti parisam āṇāpetvā sayam pi Gīrimekhalassa 15
hatthino khandhe nisinno cakkāvudham ādāya Bodhisattam upa-
samkamitvā “Siddhattha, uṭṭhahatha etasmā pallamkā, nāyaṃ
tuyham pāpuṇāti, mayham eso pāpuṇāti” ti āha. Mahā-
satto tassa vacanam sutvā avoca: “Māra u' eva tayā dasa
pāramiyo pūritā na upapāramiyo na paramatthapāramiyo, na pi 20
pañca-mahāpariccāgā pariccattā, na āṇatthacariyā na lokattha-
cariyā na buddhicariyā pūritā, nāyaṃ pallamko tuyham pāpuṇāti,
mayh' ev' eso pāpuṇāti” ti. Māro kuddho kodhavegam asāhanto
Mahāpurisassa cakkāvudham vissajjesi, tan tassa dasa pāramiyo
āvajjentassa uparibhāge mālāvitānam hutvā atṭhāsi. 25

Tato Mahāpuriso “pūritapāramīnam Bodhisattānam abhi-
sambujjhanādivase pattapallamkam mayham pāpuṇāti” ti
vatvā tṭhatam Māram āha: “Māra, tuyham dānassa dinnabhāve
ko sakkhī” ti. Māro “ime ettakā sakkhino” ti Mārabalābhi-
mukham hattham pasāresi. Tasmiṃ khaṇe Māraparisāya 30
“aham sakkhī, aham sakkhī” ti pavattasaddo paṭhavi-udriyana-
saddasadiṣo ahoṣi. Atha Māro Mahāpurisaṃ āha: “Siddhattha,
tuyham dānassa dinnabhāve ko sakkhī” ti. Mahāpuriso
“tuyham tāva dānassa dinnabhāve sacetanā sakkhino, mayham
pana imasmim tṭhāne sacetano koci sakkhī nāma n' atthi, 35
tiṭṭhatu tāva me avasesattabhāvesu dinnadānam, Vessantarata-
tabhāve pana tṭhatvā sattasataka-mahādānassa tāva dinnabhāve
ayaṃ acetanā pi ghanamahāpaṭhavi sakkhī” ti cīvara-



- gabbhantarato dakkhiṇahattham abbinīharitvā "Vessantaratta-
bhāve thatvā mayham sattasataka-mahādānassa dinnabhāve
tvam sakkhī na sakkhī" ti mahāpaṭhavi-abhimukham hattham
pasāresi. Mahāpaṭhavi "ahan te tadā sakkhī" ti virāvasatena
5 virāvasahassena virāvasatasahassena Mārabalāṃ avattharamānā
viya unnadi. Tato Mahāpurise "dinnan te Siddhattha Mahādānam
uttamadānan" ti Vessantaradānam sammāsante sammāsante,
diyaḍḍhayaḍḍhayaṇasatiko Gīrimekhala-hatthī jannukehi patitṭhāsi,
Māraparisā disāvidisā palāyi, dve ekamaggena gatā nāma n'
10 atthi, sīsābharāṇāni c' eva nivatthavatthāni ca pahāya sammukha-
sammukhā disāhi yeva palāyimsu.

- Tato devasaṃghā palāyamānaṃ Mārabalāṃ disvā "Mārassa
parājayo jāto, Siddhattha-kumārassa jayo, jayapūjaṃ karissāmā"
ti nāgā nāgānaṃ supaṇṇā supaṇṇānaṃ devatā devatānaṃ
15 brahmāno brahmānaṃ pesetvā gandhamālādihattā Mahāpurisassa
santikāṃ bodhipallāṃkāṃ agamaṃsu. Evaṃ gatesu ca pana tesu,

- "Jayo hi Buddhassa sirīmato ayaṃ
Mārassa ca pāpimato parājayo"—
ugghosayum bodhimaṇḍe pamoditā
20 jayam tadā nāgagaṇā Mahesino.

- "Jayo hi Buddhassa sirīmato ayaṃ
Mārassa ca pāpimato parājayo"—
ugghosayum bodhimaṇḍe pamoditā
supaṇṇasaṃghā pi jayam Mahesino.

- 25 "Jayo hi Buddhassa sirīmato ayaṃ
Mārassa ca pāpimato parājayo"—
ugghosayum bodhimaṇḍe pamoditā
jayam tadā devagaṇā Mahesino.

- 30 "Jayo hi Buddhassa sirīmato ayaṃ
Mārassa ca pāpimato parājayo"—
ugghosayum bodhimaṇḍe pamoditā
jayam tadā brahmagaṇā pi tādino.

Avasesā dasasu cakkavālasahassesu devatā mālāgandha-
vilepanehi pūjayamānā nānappakārā thutiyo vadamānā atṭhaṃsu.

13. SIDDHATTHA BECOMES BUDDHA

Evaṃ dharamāne yeva suriye, Mahāpuriso Mārabalaṃ
 vidhametvā cīvarūparipatamānehi bodhirukkhaṃkurehi rattapavāḷa-
 dalehi. viya pūjayamāno paṭhame yāme pubbenivāsa-ñāṇaṃ
 majjhimayāme dībbacakkhaṃ visodhetvā pacchimayāme paṭicca- 5
 samuppāde ñāṇaṃ otāresi. Ath' assa dvādasapadikaṃ paccay-
 ākūraṃ vaṭṭavivaṭṭavasena anulomapaṭilomato sammasantassa
 dasasahasīlokadhātu udakapariyantaṃ katvā dvādasakkhattaṃ
 saṃkampi. Mahāpurise pana dasasahasīlokadhātum unnādetvā
 aruṇuggamanavelāya sabbaññutañāṇaṃ paṭivijjhante, sakaladasa- 10
 sahasīlokadhātu alaṃkatapaṭiyattā ahosi. Pācīnacakka-
 vālamukhavatṭiyaṃ ussāpitānaṃ dhajānaṃ paṭākānaṃ raṃsiyo
 pacchīmacakkavālamukhavatṭiyaṃ paharanti, tathā pacchīma-
 cakkavālamukhavatṭiyaṃ, ussāpitānaṃ pācīnacakkavālamukha-
 vatṭiyaṃ, uttaracakkavālamukhavatṭiyaṃ ussāpitānaṃ dak- 15
 khīnacakkavālamukhavatṭiyaṃ, dakkhīnacakkavālamukhavatṭiyaṃ
 ussāpitānaṃ uttaracakkavālamukhavatṭiyaṃ paharanti ;
 paṭhavitale ussāpitānaṃ pana dhajānaṃ paṭākānaṃ Brahma-
 lokaṃ āhacca aṭṭhaṃsu, Brahmaloce baddhānaṃ paṭhavitale
 paṭiṭṭhaṃsu, dasasahasīlacakkavāle pupphūpagarukkā pupphaṃ 20
 gaṇhiṃsu, phalūpagarukkā phalapiṇḍibhārabharitā ahesuṃ,
 khandhesu khandhapadumāni pupphiṃsu, sākhāsu sākhāpadumāni,
 latāsu latāpadumāni, ākāse olambakapadumāni, silātālāni bhinditvā
 uparūpari sattaṣaṭṭa hutvā daṇḍakapadumāni utṭhaṃsu, dasa-
 sahasīlokadhātu vaṭṭetvā viassaṭṭhamālāguḷā viya susanthata- 25
 pupphasanthāro viya ca ahosi, cakkavālantaresu aṭṭhajojanasabassa-
 lokantarikā sattaṣuriyappabhāya pi anobhāsitaṃpubbā ekobhāsā
 ahesuṃ ; caturāsītiyojanasahasāgambhīro mahāsamuddo madhur-
 odako ahosi, nadiyo na-ppavattiṃsu, jaccandhā rūpāni passuṃsu,
 jātibadhirā saddaṃ suṇuṃsu, jātīpīṭhasappī padaṣā gacchuṃsu, 30
 andubandhanādini chinditvā patuṃsu.

Evaṃ aparimāṇena sirivibhavena pūjayamāne, neka-ppakāresu
 acchariyadhammesu pātubhūtesu, sabbaññutañāṇaṃ paṭivijjhित्वा
 sabbabuddhānaṃ avijahitaṃ udānaṃ udānesi :

Anekajātisaṃsāraṃ sandhāvissaṃ anibbisam
 gahakāraṃ gavesanto, dukkhā jāti punappunam.



Gahakāraka, diṭṭho si, puna gehaṃ na kāhasi,
sabbā te phāsukā bhaggā, gahakūṭaṃ viṣaṃkhitam,
viṣaṃkbāragataṃ cittaṃ taṇhānaṃ khayam ajjhagā ti.

14. FORMULATION OF PAṬICCASAMUPPĀDA

5

[Udāna : Bodhi-Sutta]

I

Bhagavā Uruvelāyaṃ viharati naggi Nerañjarāya tīre bodhi-
rukkhamūle paṭhamābhisambuddho. Tena kho pana samayena
Bhagavā sattāhaṃ ekapallamaṃkena nisinna hoti vimuttisukhapaṭi-
10 samvedī. Atha kho Bhagavā tassa sattāhassa accayena tamhā
samādhimhā vuṭṭhahitvā rattiyā paṭhamam yāmaṃ Paṭicca-
samuppādaṃ anulomaṃ sādhukaṃ manasākāsi: "iti imasmiṃ
sati idaṃ hoti, imass' uppādā idaṃ uppajjati, yadidaṃ—avijjā-
paccayā saṃkhārā, saṃkhārapaccayā viññāṇaṃ, viññāṇapaccayā
15 nāmarūpaṃ, nāmarūpapaccayā saḷāyatanaṃ saḷāyatanaṃ paccayā
phasso, phassapaccayā vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā
upādānaṃ, upādānapaccayā bhavo, bhavapaccayā jāti, jātipaccayā
jarāmaraṇaṃ sokaparideva dukkha domanassa upāyāsā sambhavanti,
evam etassa kevalassa dukkhakkhandhassa samudayo hoti" ti.

20

II

Atha kho Bhagavā tassa sattāhassa accayena tamhā samā-
dhimhā vuṭṭhahitvā rattiyā majjhimam yāmaṃ Paṭiccasamuppādaṃ
paṭilomaṃ sādhukaṃ manasākāsi: "iti imasmiṃ asati idaṃ na hoti,
imassa nirodhā idaṃ nirujjhati, yadidaṃ—avijjānirodhā saṃkhāra-
25 nirodho, saṃkhāranirodhā viññāṇanirodho, viññāṇanirodhā nāma-
rūpanirodho, nāmarūpanirodhā saḷāyatana nirodho, saḷāyatana-
nirodhā phassanirodho, phassanirodhā vedanānirodho, vedanā-
nirodhā taṇhānirodho, taṇhānirodhā upādānanirodho, upādāna-
nirodhā bhavanirodho, bhavanirodhā jātinirodho, jātinirodhā
30 jarāmaraṇaṃ sokaparideva dukkha domanassa upāyāsā nirujjhanti,
evam etassa kevalassa dukkhakkhandhassa nirodho hoti" ti.

III

Atha kho Bhagavā tassa sattāhassa accayena tamhā samā-
dhimhā vuṭṭhahitvā rattiyā pacchimam yāmaṃ Paṭiccasamuppādaṃ



anuloma-paṭilomaṃ sādhukaṃ manasākāsi : “iti imasmim sati idaṃ
 hoti, imass’ uppādā idaṃ uppaṭṭhati ; imasmim asati idaṃ na hoti,
 imassa nirodhā idaṃ nirujjhati, yadidaṃ—avijjāpaccayā saṃkhārā,
 saṃkhārapaccayā viññāṇaṃ, viññāṇapaccayā nāmarūpaṃ, nāma-
 rūpapaccayā saṭṭāyatanaṃ, saṭṭāyatanapaccayā phasso, phassapaccayā 5
 vedanā, vedanāpaccayā taṇhā, taṇhāpaccayā upādānaṃ, upādāna-
 paccayā bhavo, bhavapaccayā jāti, jātipaccayā jarāmaraṇaṃ soka-
 paridevadukkhadomanassupāyāsā sambhavanti, evam etassa
 kevalassa dukkhakkhandhassa samudayo hoti ; avijjāya tveva
 asesavirāgaṇirodhā saṃkhāraṇirodho, saṃkhāraṇirodhā viññāṇa- 10
 nirodho, viññāṇaṇirodhā nāmarūpaṇirodho, nāmarūpaṇirodhā
 saṭṭāyatananirodho, saṭṭāyatananirodhā phassaṇirodho, phassaṇirodhā
 vedanāṇirodho, vedanāṇirodhā taṇhāṇirodho, taṇhāṇirodhā upā-
 dānaṇirodho, upādānaṇirodhā bhavaṇirodho, bhavaṇirodhā jāti-
 nirodho, jātinirodhā jarāmaraṇaṃ sokaparidevadukkhadomanas- 15
 supāyāsā nirujjhanti, evam etassa kevalassa dukkhakkhandhassa
 nirodho hoti” ti.

Atha kho Bhagavā etaṃ atthaṃ viditvā tāyaṃ velāyaṃ imaṃ
 udānaṃ udānesi :

Yadā have pātubhavanti dhammā 20
 ātāpino jhāyato brāhmaṇassa,
 vidhūpayam tiṭṭhati Mārasenaṃ
 suriyo va obhāsayam antalikkhaṃ ti.

15. THE FIRST SERMON

Bhagavā jhānasukhena maggasukhena phalasukhen’ eva ca 25
 vitināmesi. Ettāvatā sattasattāhāni paripuṇṇāni. Ath’ assa tasmim
 sattasattāhamatthake ekūnapaññāsatime divase tattha nisinnassa
 “mukhaṃ dhovissāmi” ti cittaṃ udapādi. Satthā Anotattadahe
 udakena mukhaṃ dhovitvā tatth’ eva rājāyatanamūle nisīdi.

Tasmim samaye Tapassu-Bhallukā nāma dve vāṇijā pañcahi 30
 sakatasatehi Ukkalā janapadā Majjhimadesaṃ gacchantā attano
 nātisūlohitāya devatāya sakatāni sannirumbitvā Satthu āhāra-
 sampādane ussāhitā manthaṃ ca madhupiṇḍikaṃ ca ādāya “pati-
 gaṇhātu no bhante Bhagavā imaṃ āhāraṃ anukampaṃ upādāyā”
 ti Satthāraṃ upasaṃkamitvā atṭhaṃsu. Bhagavā selamaye paṭṭe 35

āhāraṃ patigaṇḥitvā paribhuñjitvā anumodanaṃ akāsi. Dve
bhātaro vāpijā Buddhaṃ ca Dhammaṃ ca saraṇaṃ gantvā dvevāci-
upāsakā ahesuṃ. Atha tesam "ekaṃ no bhante paricāritabbaṃ-
ihānaṃ dethā" ti vadantānaṃ dakkhiṇahattibena attano sīsaṃ
5 parāmasitvā kesadhātuyo adāsi. Te attano nagare tā dhātuyo
anto pakkhipitvā cetiyaṃ patitthāpesuṃ. Sammasambuddho
pi kho tato utthāya puna Ajapālanigrodham eva gantvā
nigrodhamūle nisīdi.

Ath' assa tattha nisinnamattass' eva attanā adbigatassa dham-
10 massa gambhīrattaṃ paccavekkhantassa buddhānaṃ āciṇṇo "adhi-
gato kho my-āyaṃ dhammo" ti paresaṃ dhammaṃ adesetukam-
matākārappavatto vitakko udapādi. Atha Brahmā Sahampati
"nassati vata bho loko, vinassati vata bho loko" ti dasahi cakka-
vālasahasasehi Sakka-Suyāma-Santusita-Sunimmita-Vasavatti-Mahā-
15 brahmuno ādāya Satthu santikaṃ gantvā "desetu bhante Bhagavā
dhammaṃ, desetu bhante Bhagavā dhammaṃ" ti ādinā nayena
dhammaḍesaṇaṃ āyāci. Satthā tassa paṭiññaṃ datvā "kassa nu
kho ahaṃ paṭhamaṃ dhammaṃ deseyyan" ti cintento "Ālāro
paṇḍito, so imaṃ dhammaṃ khippaṃ ājānissati" ti cittaṃ uppā-
20 detvā puna olokento tassa sattāha-kālakatabbhāvaṃ ñatvā Uddakaṃ
āvajjesi. Tassāpi abhidosa-kālakatabbhāvaṃ ñatvā "bahūpakārā
kho Pañcavaggiyā bhikkhū" ti Pañcavaggiye ārabba manasikāraṃ
katvā "kahaṃ nu kho te etarāhi viharanti" ti āvajjento "Bārāṇa-
siyaṃ Migadāye" ti ñatvā "tattha gantvā dhammacakkaṃ pavat-
25 tessāmi" ti katipāhaṃ Bodhimandaśamantā yeva piṇḍāya caranto
viharitvā "Āsāhipuṇṇamāsiyaṃ Bārāṇasiṃ gamissāmi" ti cātud-
dasiyaṃ paccūsasamaye pabbātāya rattiyaṃ kālass' eva pattacīvaraṃ
ādāya atthārasayojanamaggaṃ paṭipanno antarāmagge Upakaṃ
nāma Ājīvikaṃ disvā tassa attano Buddhabbhāvaṃ ācikkhitvā taṃ
30 divasaṃ yeva sāyaṇhasamaye Isipatanaṃ agamāsi.

Pañcavaggiya-therā Tathāgataṃ dūrato va āgacchantam disvā
"ayaṃ āvuso samaṇo Gotamo paccaya-bāhullāya āvattitvā pari-
puṇṇakāyo phitindriyo suvaṇṇavaṇṇo hutvā āgacchatī, imassa
abbivādanādīni na karissāma, mahākulappasūto kho paṇ' esa
35 āsanābbihāraṃ arahati, ten' assa āsanamattaṃ paññāpessāmā" ti
katikaṃ akāṃsu. Te Bhagavatā mettacittena phutthā, Tathāgate
upasamkamante upasamkamante, sakāya katikāya saṇṭhātum asak-
kontā abbivādāna-paccutthānādīni sabbakiccāni akāṃsu, Sam-



buddhabhāvaṃ paṇ' assa ajānamānā kevalaṃ nāmena ca 'āvuso'-
vādena ca samudācaranti. Atha ne Bhagavā "mā bhikkhave
Tathāgataṃ nāmena ca 'āvuso'-vādena ca samudācaratha, ahaṃ
bhikkhave Tathāgato Sammāsambuddho" ti attano Buddhabhāvaṃ
saññāpetvā paññattavarabuddhāsane nisinno, Uttarāsāḷhanakkhatta- 5
yoge vattamāne, aṭṭhārasahi Brahmakoṭṭhi parivuto Pañcavaggiye
there āmantetvā Dhammacakkapavattana-Suttaṃ desesi.
Satthā tath' eva vassaṃ upagantvā sabbe [Pañcavaggiye there]
sotāpattiphale paṭiṭṭhāpetvā pañcamiyaṃ pakkhassa pañca pi jane
sannipātetvā Anantalakkhaṇa-Suttantaṃ desesi. Desanā- 10
pariyosāne pañca pi therā arahattaphale paṭiṭṭhahimsu.

16. THE FIRST CONVERTS

Atha Satthā Yasassa kulaputtassa upanissayaṃ disvā taṃ
rattibhāge nibbijjtvā gehaṃ pabāya nikkhantaṃ "ehi Yasā" ti
pakkosītvā tasmaṃ yeva rattibhāge sotāpattiphale punadivase 15
arahatte paṭiṭṭhāpetvā apare pi tassa sahāyake catupañṇāsa jane
'ehibhikkhu'-pabbajjāya pabbājetvā arahattaṃ pāpesi. Evaṃ
loke ekasatthiyyā arahantesu jātesu Satthā vutthavasso pavāretvā
"caratha bhikkhave cārikan" ti satthiṃ bhikkhū disāsu pesetvā
sayāṃ Uruvelaṃ gacchanto antarāmagge Kappāsiyavanasaṇḍe 20
tiṃsa jane Bhaddavaggiye kumāre vinesi. Te pi sabbe 'ehi-
bhikkhu'-bhāven' eva pabbājetvā disāsu pesetvā sayāṃ Uruvelaṃ
gantvā addhuddhāni paṭihāriyasahassāni dassetvā Uruvelakassapā-
dayo sahassa-Jaṭilaparivāre* tebhātika-Jaṭile vinetvā 'ehibhikkhu'-
bhāven' eva pabbājetvā Gayāsīse nisīdāpetvā Ādittapariyāya- 25
desanāya arahatte paṭiṭṭhāpetvā tena arahantasahassena parivuto
"Bimbisārarañño dinnāṃ paṭiññaṃ mocessāmi" ti Rājagaha-
nagarūpacāre Laṭṭhivanuyyānaṃ agamāsi.

Rājā uyyānapālassa santikā "Satthā āgato" ti sutvā dvādasa-
nahutehi brāhmaṇagahapatikehi parivuto Satthāraṃ upasaṃkami- 30
tvā, cakkavicittatalesu suvaṇṇapaṭavitūnaṃ viya pabbāsamudayaṃ
vissajjentesu, Tathāgataṃ pādesu sirasā nipatitvā ekamantaṃ
nisīdi saddhiṃ parisāya. Mahājano Satthugunakathaṃ yeva kathesi.
Bhagavā Mahānārada-kassapa-Jātaṃ kathetvā cattāri
saccāni pakāsesi. Magadharājā ekādasahi nahutehi saddhiṃ 35
sotāpattiphale paṭiṭṭhāsi, ekaṃ nahutaṃ upāsakattaṃ paṭivedesi.





Rājā Satthu santike nisinno yeva pañca assāsake pavedetvā saraṇaṃ gantvā svātanāya nimantetvā āsanā vuṭṭhāya Bhagavaṇaṃ padakkhiṇaṃ katvā pakkāmi.

- Satthā bhikkhusaṃghapaṇivuto Rājagahaṃ pāvisi. Rājā
- 5 Buddhapamukhassa saṃghassa mahādānaṃ datvā “ahaṃ bhante tīṇi ratanāni vinā vattitum na sakkhissāmi, velāya vā avelāya vā Bhagavato santikaṃ āgamiṃsāmi, Laṭṭhivanuyyānaṃ ca nāma atidūre, idaṃ pana ambākaṃ Veluvanaṃ nāma uyyānaṃ nātidūre, gamanāgamana-sampannaṃ Buddhārahaṃ senāsanaṃ idaṃ me
- 10 Bhagavā patigaṇhātū” ti suvaṇṇabhīṃkārena pupphagandhavāsita-maṇivaṇṇa-udakaṃ ādāya Veluvanuyyānaṃ pariccajanto Dasabalassa hatthe udakaṃ pātesi. Tasmīṃ ārāmapaṭiggahaṇe Buddhasāsanassa mūlāni otiṇṇāni ti mahāpaṭṭhavi kampi. Satthā Veluvanārāmaṃ paṭiggahetvā rañño anumodanaṃ katvā vuṭṭhā-
- 15 āsanā bhikkhusaṃghapaṇivuto Veluvanaṃ āgamiṃsi.

- Tasmīṃ kho pana samaye Sāriputto ca Moggallāno ca ti dve paribbājakā Rājagahaṃ upanissāya viharanti amataṃ pariyesa-mānā. Tesu Sāriputto Assaji-theraṃ piṇḍāya pavuṭṭhaṃ disvā pasannacitto payirupāsītva “ye dhammā hetuppabbhavā” ti gāthaṃ
- 20 sutvā sotāpattiphale patiṭṭhahi. Te ubho pi Saṅghayaṃ oloketvā attano parisāya saddhīṃ Satthu santike pabbajimsu. Tesu Mahāmoggallāno sattāheṇa arabhattaṃ pāpuṇi, Sāriputtatthero addhamāseṇa; ubho pi ca ne Satthā aggasāvakaṭṭhāne ṭhapesi. Sāriputtattherena arabhattapattadivase yeva sāvakasannipātaṃ akāsi.

25

17. VISIT TO KAPILAVATTHU

- Tathāgate pana tasmiṃ ñeva Veluvanuyyāne viharante Suddhodana-mahārājā “putto kira me cabbassāni dukkara-kārikaṃ caritvā paramābhisambodhīṃ patvā pavatta-vara-dhammacakko Rājagahaṃ nissāya Veluvane viharati” ti sutvā sabbaṃ rājabalaṃ
- 30 olokeno Kāludāyīṃ addasa. So kira rañño sabbattha-sādhako ativissāsiko Bodhisattena saddhīṃ ekadivase jāto saha-paṃsukūlito sahāyo. Atha naṃ rājā āmantesi: “tāta Kāludāyi, ahaṃ mama puttaṃ passitukāmo, dujjāno kho pana jīvitantarāyo, ahaṃ jīva-māno va puttaṃ datṭhum icchāmi, sakkhissasi nu kho me puttaṃ
- 35 dassetun” ti.—“Sakkhissāmi deva, sace pabbajitum labhissāmi” ti.—“Tāta, tvaṃ pabbajitvā va mayhaṃ puttaṃ dassehi” ti. So

"sādhū devā" ti rañño sāsanaṃ ādāya Rājagahaṃ gantvā Satthu dhammadesanavelāya parisapariyante t̥hito dhammaṃ sutvā saparivāro arabattaphalaṃ patvā 'ehibhikkhu'-bhāve patit̥thāsi.

Satthā Buddho hutvā paṭhamam antovassaṃ Isipatane vasitvā vutthavasso pavāretvā Urūvelaṃ gantvā tattha tayo māse vasanto 5 tebhātika-Jaṭile vinetvā bhikkhusahassaparivāro Phussa-māsa-puṇṇamāya Rājagahaṃ gantvā dve māse vasi. Ettāvatā Bārāṇasito nikkhantassa pañca māsā jātā, sakalo Hemanto atikkanto, Udāyittherassa āgatadivasato sattat̥ṭṭhadivasā vītivattā. So Phagguṇipūṇṇamāsiyaṃ cintesi: "atikkanto Hemanto, Vasanta- 10 samayo anupatto, manussehi sassādini uddharitvā sammukhat̥ṭṭhāne maggā dinnā, haritatiṇa-saṅghannā paṭhavi, supupphitā vanasaṇḍā, paṭipajjanakkhamā maggā, kālo Dasabalassa nātisaṃgahaṃ kātun" ti. Atha Bhagavantam upasaṃkanitvā "bbante, tumhākaṃ pitā Suddhodana-mahārājā passitukāmo, karoṭha nātakānaṃ saṃgahaṃ" 15 ti.—"Sādhū Udāyi, karissāmi nātakānaṃ saṃgahaṃ, bhikkhusaṃghassa ārocehi, gamiyavattam pūressanti" ti.—"Sādhū bbante" ti therō ārocesi. Bhagavā Aṅga-Magadha-vāsinaṃ kulaputtānaṃ dasahi sahassehi Kapilavatthu-vāsinaṃ dasahi sahassehi ti sabbeḥ' eva visatisahasseehi khīṇāsava-bhikkhūhi parivuto Rājagahā nikkha- 20 mitvā divase divase yojanaṃ gacchati. "Rājagahato sat̥ṭṭhiyojanaṃ Kapilavatthum dvīhi māsehi pāpuṇissāmi" ti aturītacārikaṃ pakkāmi.

Sākiyā pi kho anuppatte Bhagavati "ambhākaṃ nātiset̥ṭṭhaṃ passissāmā" ti sannipatitvā Bhagavato vasaṇat̥ṭṭhānaṃ vīmaṃsa- 25 mānā "Nigrodha-Sakkassa ārāmo ramaṇīyo" ti sallakkhetvā tattha sabbaṃ paṭijaggaṇavidhiṃ kāretvā gandhapuppha-batthā paccug-gamaṇaṃ karontā sabbālaṃkāra-patimaṇḍite dabara-dabare nāgara-dārake ca dārikāyo ca paṭhamam pabhiṇṇesu, tato rājakumāre ca rājakumāriyo ca ; tesaṃ anantaraṃ sāmam gandhapuppha-cuṇṇādīhi 30 pūjayamānā Bhagavantam gabetvā Nigrodhārāmam eva agamaṃsu. Tatra Bhagavā visatisahassa-khīṇāsava-parivuto paññatta-vaṇa-buddhāsane nisīdi. Nisinne Bhagavati sikkhāppatto nātisaṃgamo ahosi. Sabbe ekaggacittā hutvā nisīdiṃsu. Satthā Vessantara-Jātakam kathesi. Dhammadesanaṃ sutvā sabbe ut̥ṭhāya vanditvā 35 pakkamiṃsu ; eko pi rājā vā rāja-mahāmatto vā "sve ambhākaṃ bhikkhaṃ gaṇathā" ti vatvā gato nāma n' atthi. Satthā punadivase visatisahassa-bhikkhuparivuto Kapilavatthum



piṇḍāya pāvīsi. Taṃ na koci gantvā nimantesi vā pattam vā
aggahesi.

- “Ayyo kira Siddhattha-kumāro piṇḍāya caratī” ti dvībhūmakā-
tibhūmakādīsu pāsādesu sībapañjare vivaritvā mahājano dassana-
5 vyāvaṭṭo ahosi. Rāhulamātā pi devī “ayyaputto kira imasmiṃ
yeva nagare mahantena rājānubhāvena suvaṇṇasivikādīhi vicaritvā
idāni kesamassuṃ ohāretvā kāsāyavattha-vasano kapālahattho
piṇḍāya caratī, sobhati nu kho” ti sībapañjaram vivaritvā olokaya-
mānā Bhagavantam nānāvīrāga-samujjalāya sarīrappabhāya nagara-
10 vīthiyo obhāsetvā vyāmappabbhā-parikkhepa-samupabbūhāya asītānu-
byañjanāvabbāsītāya dvattiṃsa-mahāpurisalakkhaṇa-patimaṇḍitāya
anopamāya Buddhasiriyā virocāmānam disvā

- “Siniddhanīlamudukuñcitakeso
suriyasunimmalatalābhinalāṭo
15 yuttatuṅgamudukāyatanāso
raṃsijālavitato narasīho” ti

- evamādikāhi atthahi narasīhagāthāhi nāma abhitthavitvā “tumhā-
kam putto piṇḍāya caratī” ti rañño ārocesi. Rājā samviggaḥadayo
hatthena sātakaṃ saṇṭhapento turita-turitam nikkhamitvā vegena
20 gantvā Bhagavato purato ṭhatvā āha: “kiṃ bhante amhe lajjā-
pāṭha, kimattham piṇḍāya caratha, kiṃ ‘ettakānam bhikkhūnam
na sakkā bhattam laddhun’ ti saññaṃ karitthā” ti.—“Cārittam
etaṃ mahārāja ambhākan” ti.—“Nanu bhante ambhākam Mahā-
sammata-khattiyavaṃso nāma vaṃso, tattha ca ekakhattiyo pi
25 bhikkhācāro nāma n’ atthī” ti.—“Ayaṃ mahārāja rājavamso nāma
tava vaṃso, ambhākam pana Dīpaṃkaro Kondañño -pe- Kassapo ti
ayaṃ Buddhavaṃso nāma, ete ca aññe ca anekasahassasamkhā
Buddhā bhikkhācārā bhikkhācāren’ eva jīvikaṃ kappesun” ti
antaravīthiyam ṭhito va

- 30 Uttiṭṭhe na-ppamajjeyya, dhammam sucaritam caṛe,
dhammacārī sukhaṃ seti asmiṃ loke paramhī ca—

- imaṃ gātham āha. Gāthā-pariyosāne rājā sotāpattiphale patiṭṭhāsi.
Sotāpattiphalaṃ sacchikatvā yeva pana Bhagavato pattam gahetvā
sāpajisam Bhagavantam mahāpāsādam āropetvā paṇitena khūda-
35 nīyena bhojanīyena parivīsi.



18. CONVERSION OF RĀHULA

Bhattakicca-pariyosāne sabbaṃ itthāgāraṃ āgantvā Bhagavantam vandi, t̥hapetvā Rāhulamātaraṃ. Sā pana “gaccha, ayyaputtaṃ vandāhi” ti parijanena vuccamānā pi “sace mayhaṃ guṇo atthi, sayam eva me santikaṃ ayyaputto āgamissati, āgataṃ eva naṃ vandissāmi” ti vatvā na agamāsi. Bhagavā rājānaṃ 5
pattam gāhāpetvā dvīhi aggasāvakehi saddhiṃ rājadhītāya siri-gabbhaṃ gantvā “rājadhītā yathāruciṃ vandamānā na kiñci vattabbā” ti vatvā paṇṇatte āsane nisīdi. Sā vegena gantvā gopphakesu gahetvā pādapiṭṭhiyaṃ sīsaṃ parivattetvā yathaj-
jbāsayaṃ vandi. Rājā rājadhītāya Bhagavati sineha-bahumānādi- 10
guṇasampattiyo kathesi: “bhante mama dhītā tumhehi kāsāyāni nivatthāni ti sutvā tato paṭṭhāya kāsāvavatthā jātā, tumhākaṃ ekabhattika-bhāvaṃ sutvā ekabhattikā va jātā, tumhehi mahā-
sayanassa chaḍḍitabhāvaṃ ñatvā paṭṭikamañcake yeva nipaṇṇā, tumhākaṃ mālāgandhādīhi viratabhāvaṃ ñatvā viratamālāgandhā 15
va jātā, attano ñātakesu ‘mayam paṭijaggissāma’ ti sāsane pesite ekañātikam pi na olokesi, evaṃ guṇasampannā me Bhagavā dhītā”
ti.—“Anacchariyaṃ mahārāja yaṃ idāni tayā rakkhiyamānā rāja-
dhītā aparipakke ñāṇe attānaṃ rakkheyya, esa pubbe anārakkhā pabbatapāde vicaramānā aparipakke ñāṇe attānaṃ rakkhi” ti vatvā 20
Candakinnara-Jātakaṃ kathetvā utthāyāsanaṃ pakkāmi.

Dutiyadivase Nandassa rājakumārassa abhiseka-gehappavesana-vivāha-maṅgalesu vattamānesu tassa gehaṃ gantvā kumāraṃ pattam gāhāpetvā pabbājetukāmo maṅgalaṃ vatvā utthāyāsanaṃ pakkāmi. Janapadakalyāṇi kumāraṃ gacchantam disvā “tovaṇaṃ 25
kho ayyaputta āgaccheyyāsi” ti vatvā gīvaṃ pasāretvā olokesi. So pi Bhagavantam “pattam gaṇhathā” ti vattup avisahamāno vihāraṃ yeva agamāsi. Tam anicchamānaṃ yeva Bhagavā pabbājesi. Iti Bhagavā Kapilapuraṃ gantvā tatiyadivase Nandaṃ pabbājesi. 30

Sattame divase Rāhulamātā kumāraṃ alaṃkaritvā Bhagavato santikaṃ pesesi: “passa tūta etaṃ vīsatisahassa-samaṇa-parivutaṃ suvaṇṇamayaṃ brahmarūpivaṇṇaṃ samaṇaṃ, ayaṃ te pitā, etassa mahantā nidhiyo abesaṃ, ty-āssa nikkhamanato paṭṭhāya na pas-
sāma, gaccha naṃ dāyajjaṃ yāca: ‘ahaṃ tūta kumāro, abhisekati 35
patvā cakkavatti bhaviesāmi, dhanena me attho, dhanam me dehi,



- sāmiko hi putto pitu santakassā' " ti. Kumāro ca Bhagavato santikaṃ gantvā pitu sinehaṃ paṭilabbhivā haṭṭha-tuṭṭho "sukhā' te samaṇa chāyā" ti vatvā aṇṇaṃ pi bahuṃ attano anurūpaṃ vadanto aṭṭhāsi. Bhagavā kata-bhattakicco anumodanaṃ katvā utṭhāyāsanaṃ
- 5 pakkāmi. Kumāro pi "dāyajjaṃ me samaṇa dehi, dāyajjaṃ me samaṇa dehi" ti Bhagavantaṃ anubandhi. Bhagavā kumāraṃ na nivattāpesi. Parijano pi Bhagavatā saddhiṃ gacchanto nivāttetuṃ nāsakkhi. Iti so Bhagavatā saddhiṃ arāmaṃ eva agamāsi. Tato Bhagavā cintesi: "yaṃ ayaṃ pitu santakaṃ dhanāṃ icchatī taṃ
- 10 vaṭṭānugataṃ savighātaṃ, haṇḍ' assa Bodhimande paṭiladdhaṃ sattavidhaṃ ariyadhanaṃ demi, lokuttara-dāyajjassa naṃ sāmikaṃ karomi" ti āyasmantaṃ Sāriputtaṃ āmantesi: "tena hi tvaṃ Sāriputta Rāhulakumāraṃ pabbājehi" ti. Pabbajite pana kumāre raṇṇo adhimatta-dukkhaṃ uppajji. Taṃ adhivāsetuṃ asakkonto
- 15 Bhagavato nivedetvā "sādhu bhante, ayyā mātāpitūhi ananuññātaṃ puttaṃ na pabbājeyyun" ti varaṃ yāci. Bhagavā taṃ varaṃ datvā pitaraṃ tīso phalesu paṭiṭṭhāpetvā bhikkhusaṃghaparivuto puna-d-eva Rājagahaṃ gantvā Sītavane vihāsi

19. DEDICATION OF JETAVANA

- 20 Tasmīṃ samaye Anāthapiṇḍiko gaḥapati pañcabi sakaṭasatehi bhaṇḍaṃ ādāya Rājagabe piyasahāyassa seṭṭhino gehaṃ gantvā tattha Buddhassa Bhagavato uppamabhāvaṃ sutvā balava-paccūsa-samaye devatānubhāvena vivaṭena dvārena Satthāraṃ upasaṃ-
- 25 Buddhapaṃsukassa saṃghassa mahādānaṃ datvā Sāvattiṃ ā-gamanatthāya Satthu paṭiññaṃ gaḥetvā antarāmagge pañcaccattārīsa-yojanattāne sataśaḥassaṃ sataśaḥassaṃ dāpetvā yojanikāya yojanikāya vihāre kāretvā Jetavanaṃ koṭisanthārena aṭṭhārasa-hiraṇṇa-koṭiḥi kiṇṭvā navakammaṃ paṭṭhapesi. So majjhe Dasabalassa
- 30 gandhakuṭiṃ kāresi. Taṃ parivāretvā asīti-mahātherānaṃ paṭiekkasanniveśane āvāse ekakuḍḍaka-dvikuḍḍaka-hamsavattaka-digbasāla-maṇḍapādi-vasena sesa-senūsanāni pokkharāṇiyo ca caṃkamana-rattiṭṭhāna-divatthānāni cā ti aṭṭhārasakoṭi-pariccāgena ramaṇiye bbūmibhāge manoramāṃ vihāraṃ kārāpetvā Dasabalassa āgamanat-
- 35 thāya dūtaṃ pesesi. Satthā dūtassa sāsaṇaṃ sutvā mahābhikkhu-



DEDICATION OF JETAVANA

[The Inscription reads: *Jetavana Anadhapedike deti kofisamthatena keta*]

sangghaparivāro Rājagahā nikkhamitvā anupubbena Sāvattihī-nagaram pāpuṇi.

Mahāseṭṭhī pi kho vihāramaham sajjetvā Tathāgatassa Jeta-vanam pavisanadivase puttam sabbālamkāra-patimaṇḍitam katvā alamkatapaṭiyatthē' eva pañcabi kumārasatēhi saddhim pesesi. 5 So saparivāro pañcavaṇṇa-vattha-samujjalāni pañcadhajasatāni gahetvā Dasabalassa purato ahesi. Tesam pacchato Mahāsubhaddā Cūlasubhaddā ti dve seṭṭhidhītaro pañcabi kumārisatēhi saddhim puṇṇaghaṭe gahetvā nikkhamiṃsu. Tesam pacchato seṭṭhibhariyā sabbālamkārapatimaṇḍitā pañcabi mātugāmasatēhi saddhim 10 puṇṇapātiyo gahetvā nikkhami. Sabbesam pacchato sayam mahāseṭṭhī ahatavatthanivattho abatavatthēh' eva pañcabi seṭṭhi-satēhi saddhim Bhagavantam abbhuggaṇchi. Bhagavā imam upāsakaparisaṃ purato katvā mahābikkhusamghaparivuto attano sarīrappabbhāya suvaṇṇarasasekapiṇḍarāni viya vanantarāni kuru- 15 māno anantāya Buddhalīlāya appaṭisamāya Buddhasiriyā Jeta-vanavihāram pāvīsi. Atha nam Anāthapiṇḍiko pucchi: "kath' āham bhante imasmim vihare paṭipajjāmi" ti.—"Tena hi gahapati vihāram āgatānāgatassa bhikkhusamghassa dehī" ti.—"Sādhu bhante" ti mahāseṭṭhī suvaṇṇabhikṣukāram ādāya Dasabalassa 20 hatthe udakam pūtetvā "imam Jetavana-vihāram āgatānāgatassa cātuddisassa Buddhapamukhassa samghassa dammi" ti adāsi. Satthā vihāram paṭiggahetvā anumodanam karonto vibārānisamsam kathesi.

Anāthapiṇḍiko dutiyadivasato paṭṭhāya vihāramaham ārabhi. 25 Visākhāya pāsādamaho catuhi māsehi niṭṭhito; Anāthapiṇḍikassa pana vihāramaho navahi māsehi niṭṭhāsi. Vihāramahe pi aṭṭhāras' eva koṭiyo agamaṃsu, iti imasmim yeva vihare catupannāsakoṭi-samkham dhanam pariccaji.

20. BUDDHA AND BĀHIYA

30

[Udāna: Bāhiya-Sutta]

Ekam samayam Bhagavā Sāvattihīyam viharati Jetavane Anāthapiṇḍikassa ārāme. Tena kho pana samayena Bāhiyo dārucīriyo Suppārake paṭivasati samuddatire, sakkato hoti garukato mānito pūjito apacito, lābhī cīvāra-piṇḍapāta-senāsana-gilānapac- 35 caya-bhesajja-parikkhārānam. Atha kho Bāhiyassa dārucīriyassa



rahogatassa patisallinassa evaṃ cetaso parivittakko udapādi: 'ye ca kho keci loke arabanto vā arahattamaggam vā samāpannā ahaṃ tesaṃ aññataro' ti.

5 Atha kho Bāhiyassa dārucīriyassa purāṇa-sālohitā devatā anukampikā atthakāma Bāhiyassa dārucīriyassa cetasā cetoparivittakam aññāya yena Bāhiyo dārucīriyo ten'upasamkamī, upasamkamitvā Bāhiyam dārucīriyam etad avoca: 'n'eva kho tvam Bāhiya arabhā nāpi arahattamaggam vā samāpanno, sā pi te paṭipadā n' atthi yāya tvam arabhā vā assa arahattamaggam vā samāpanno' ti.—“Atha ko carahi devate loke arabanto vā arahattamaggam vā samāpanno” ti.—“Atthi Bāhiya uttāresu janapadesu Sāvattthi nāma nagaram. Tattha so Bhagavā etarahi viharati araham sammāsambuddho, so hi Bāhiya Bhagavā arabhā c' eva arahattāya ca dhammam deseti” ti.

15 Atha kho Bāhiyo dārucīriyo tāya devatāya samvejito tāvadeva Suppārakā pakkāmi sabbattha ekarattiparivāsenā, yena Bhagavā Sāvattthiyam viharati Jetavāne Anāthapiṇḍikassa ārāme ten' upasamkamī, upasamkamitvā Bhagavato pāde sirasā nipatitvā Bhagavantam etad avoca: 'desetu me bhante Bhagavā dhammam, 20 desetu Sugato dhammam, yam mam' assa dīgharattam hitāya sukhāyā' ti.

“Tasmātiha te Bāhiya evam sikkhitabbam: diṭṭhe diṭṭhamattam bhavissati, sute sutamattam bhavissati, mute mutamattam bhavissati, viññāte viññātamattam bhavissati. Evam hi Bāhiya 25 sikkhitabbam: yato kho Bāhiya diṭṭhe diṭṭhamattam bhavissati, sute sutamattam bhavissati, mute mutamattam bhavissati, viññāte viññātamattam bhavissati, tato tvam Bāhiya na tena; yato tvam Bāhiya na tena, tato tvam Bāhiya na tattha; yato tvam Bāhiya na tattha, tato tvam Bāhiya n' ev' idha na huram na ubhaya- 30 mantarena, es' ev' anto dukkhassū' ti.

Atha kho Bāhiyassa dārucīriyassa Bhagavato imāya samkhitāya dhammadesanāya tāvadeva anupādāya āsavehi cittaṃ vimucci. Atha kho Bhagavā Bāhiyam dārucīriyam iminā samkhitena ovādena ovaditvā pakkāmi. Atha kho acirapakkantassa Bhagavato, 35 Bāhiyam dārucīriyam gāvī taruṇavacchā adhipatitvā jīvītā voropesi.

Atha kho Bhagavā Sāvattthiyam piṇḍāya caritvā pacchābhattam piṇḍapāta-paṭikkanto sambahulehi bhikkhūhi saddhim nagaramhā nikkhamitvā addasa Bāhiyam dārucīriyam kūlakatam, disvāna

bhikkhū āmantesi: “gaṇbatha bhikkhave Bāhiyassa dārucīriyassa sarīrakam, mañcakam āropetvā nīharitvā jhāpetha thūpaṇ c’ assa karotha, sabrahmacārī vo bhikkhave kālakato” ti.—“Evaṃ bhante” ti kho te bhikkhū Bhagavato paṭissutvā Bāhiyassa dārucīriyassa sarīrakam mañcakam āropetvā nīharitvā jhāpetvā thūpaṇ c’ 5
 assa karitvā yena Bhagavā ten’ upasamkamimso; upasamkamitvā Bhagavantam abhiyādetvā ekamantaṃ nisīdimso. Ekamantaṃ nisinnā kho te bhikkhū Bhagavantaṃ etad avocum: “daḍḍham bhante Bāhiyassa dārucīriyassa sarīram thūpaṇ c’ assa kataṃ, tassa kā gati, ko abhisamparāyo” ti.—“Paṇḍito kho bhikkhave 10
 Bāhiyo dārucīriyo paccapādi dhammassānudhammaṃ, na ca maṃ dhammādhikaraṇaṃ vihesesi. Parinibbuto bhikkhave Bāhiyo dārucīriyo” ti. Atha kho Bhagavā etam atthaṃ veditvā tāyaṃ velāyaṃ imaṃ udānaṃ udānesi:

Yattha āpo ca paṭhavi tejo vāyo na gādhati 15
 na tattha sukkā jotanti ādicco na-ppakāsati,
 na tattha candimā bhāti, tamo tattha na vijjati.
 Yadā ca attanā vedī muni monena brāhmaṇo,
 atha rūpā arūpā ca sukha-dukkhā pamuccatī ti.

21. BUDDHA AND THE TEVIJJAS

20

[Dīgha-Nikāya]

Ekam samayaṃ Bhagavā Kosalesu cārikaṃ caramāno mahatā bhikkhusaṃghena saddhiṃ pañcamattehi bhikkhusatehi yena Manasākaṭam nāma Kosalānaṃ brāhmaṇa-gāma tad avasari. Tatra sudam Bhagavā Manasākaṭe viharati uttarena Manasākaṭassa 25
 Aciravatiyā nadiyā tīre ambavane. Tena kho pana samayena sambahulā abhiññātā abhiññātā brāhmaṇa-mahāsālā Manasākaṭe paṭivasanti, seyyathidaṃ Caṅki brāhmaṇo, Tārukkho brāhmaṇo, Pokkharasāti brāhmaṇo, Jāpussoṇi brāhmaṇo, Todeyya brāhmaṇo, aññe ca abhiññātā abhiññātā brāhmaṇa-mahāsālā. 30

Atha kho Vāsetṭha-Bhāradvājānaṃ jaṅgbāvihāraṃ anucamkamantānaṃ anuvicarantānaṃ maggāmagge kathā udapādi. Vāsetṭho māṇavo evaṃ āha: “ayam eva ujumaggo, ayam añjasūyano niyyāniko niyyāti takkarassa Brahma-sabavyatāya, svāyaṃ akkhāto brāhmaṇena Pokkharasātinā” ti. Bhāradvājo māṇavo evaṃ āha: 35



“ayam eva ujumaggo, ayam añjasāyano niyyāniko niyyāti takkarassa
Brahma-sahavyatāya, svāyaṃ akkhāto brāhmaṇena Tārukkhenā”
ti. N’ eva kho asakkhi Vāsetṭho māṇavo Bhāradvājaṃ māṇavaṃ
saññāpetum, na pana asakkhi Bhāradvājo māṇavo Vāsetṭhaṃ
5 māṇavaṃ saññāpetum.

Atha kho Vāsetṭho māṇavo Bhāradvājaṃ māṇavaṃ āmantesi :
“ayam kho Bhāradvāja Samaṇo Gotamo Sakyaputto Sakyakuḷā
pabbajito Manasākaṭe viharati uttarena Manasākaṭassa Aciravatiyā
nadiyā tīre ambavane. Tam kho pana bhavantaṃ Gotamaṃ
10 evaṃ kalyāṇo kittisaddo abbhuggato : ‘Iti pi so Bhagavā
arahaṃ sammāsambuddho vijjācaraṇa-sāmpanno sugato lokavidū
anuttaro purisadammasārathi, satthā devamanussānaṃ buddho
bhagavā’ ti. Āyāma bho Bhāradvāja yena Samaṇo Gotamo ten’
upasaṃkamissāma, upasaṃkamitvā etam atthaṃ Samaṇaṃ
15 Gotamaṃ pucchissāma. Yathā no Samaṇo Gotamo vyākarissati,
tathā naṃ dhāressāmā” ti. “Evaṃ bho” ti kho Bhāradvājo
māṇavo Vāsetṭhassa māṇavassa paccassosi.

Atha kho Vāsetṭha-Bhāradvājā māṇavā yena Bhagavā ten’
upasaṃkamimsu, upasaṃkamitvā Bhagavatā saddhiṃ sammo-
20 dimsu, sammodanīyaṃ kathāṃ sārāṇīyaṃ vītisāretvā ekamantaṃ
nisīdimsu.

“Iti kira Vāsetṭha tvaṃ evaṃ vadesi : ‘ayam eva ujumaggo,
ayam añjasāyano niyyāniko niyyāti takkarassa Brahma-sahavyatāya,
svāyaṃ akkhāto brāhmaṇena Pokkharasātinā’ ti. Bhāradvājo
25 māṇavo evaṃ abha : ‘ayam eva ujumaggo, ayam añjasāyano
niyyāniko niyyāti takkarassa Brahma-sahavyatāya, svāyaṃ akkhāto
brāhmaṇena Tārukkhenā’ ti. Atha kismim pana vo Vāsetṭha
viggaho, kismim vivādo, kismim nānāvādo” ti?

“Maggāmagge bho Gotama. Kiñcāpi bho Gotama brāhmaṇā
30 nānāmagge paññāpentī—Addhariyā brāhmaṇā, Tittiriyā brāhmaṇā,
Chandokā brāhmaṇā, Chandāvā brāhmaṇā, Bhavyārijjhā brāhmaṇā
—atha kho sabbāni tāni niyyānikāni niyyanti takkarassa Brahma-
sahavyatāya? Seyyathā pi bho Gotama gāmassa vā nigamassa vā
avidūre bahūni ce pi nānāmaggāni bhavanti, atha kho sabbāni
35 tāni gāmasamosaraṇāni bhavanti, evaṃ eva kho bho Gotama
kiñcāpi brāhmaṇā nānāmagge paññāpentī—Addhariyā brāhmaṇā,
Tittiriyā brāhmaṇā, Chandokā brāhmaṇā, Chandāvā brāhmaṇā,



Bhavyārijjhā brāhmaṇā—atha kho sabbāni tāni niyyānikāni niyyanti takkarassa Brahma-sahavyatāyā” ti?

“Kiṃ pana Vāsetṭha, atthi koci tevijjānaṃ brāhmaṇānaṃ ekabrāhmaṇo pi yena Brahmā sakkhiditṭho” ti?

“No h’ idaṃ bho Gotama.”

5

“Kiṃ pana Vāsetṭha, atthi koci tevijjānaṃ brāhmaṇānaṃ ekācariyo pi yena Brahmā sakkhiditṭho” ti?

“No h’ idaṃ bho Gotama.”

“Kiṃ pana Vāsetṭha, atthi koci tevijjānaṃ brāhmaṇānaṃ ekācariya-pācariyo pi yena Brahmā sakkhiditṭho” ti?

10

“No h’ idaṃ bho Gotama.”

“Kiṃ pana Vāsetṭha, atthi koci tevijjānaṃ brāhmaṇānaṃ yāva sattamācariya-mahāyugā yena Brahmā sakkhiditṭho” ti?

“No h’ idaṃ bho Gotama.”

“Kiṃ pana Vāsetṭha, ye pi tevijjānaṃ brāhmaṇānaṃ pubbakā 15 isayo, mantānaṃ kattāro mantānaṃ pavattāro, yesaṃ idaṃ etarahi tevijjā brāhmaṇā porānaṃ mantapadaṃ gītaṃ pavuttaṃ samibhitaṃ tad anugāyanti tad anubhāsanti, bhāsitaṃ anubhāsanti, vācitaṃ anuvācenti—seyyathīdaṃ Atṭhako, Vāmako, Vāmadevo, Vessāmitto, Yamataggi, Aṅgirasō, Bhāradvājo, Vāsetṭho, Kassapo, Bbāgu—te pi 20 evaṃ āhamsu: ‘mayāṃ etaṃ jānāma, mayāṃ etaṃ passāma yattha vā Brahmā yena vā Brahmā yaḥiṃ vā Brahmā’ ” ti?

“No h’ idaṃ bho Gotama.”

“Taṃ kiṃ maññasi Vāsetṭha, nanu evaṃ sante tevijjānaṃ brāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjati” ti?

25

“Addhā kho bho Gotama evaṃ sante tevijjānaṃ brāhmaṇānaṃ appāṭihīrakataṃ bhāsitaṃ sampajjati” ti.

“Te vata Vāsetṭha tevijjā brāhmaṇā yaṃ na jānanti yaṃ na passanti tassa sahavyatāya maggaṃ desessanti: ‘ayam eva ujumaggo, ayam aṅjasāyano niyyāniko niyyāti takkarassa 30 Brahma-sahavyatāyā’ ti n’ etaṃ ṭhānaṃ vijjati. Seyyathā pi Vāsetṭha andhaveṇi paraṃ parā samsattā, purimo pi na passati majjhimo pi na passati pacchimo pi na passati—evaṃ eva kho Vāsetṭha andbaveṇūpamaṃ yeva tevijjānaṃ brāhmaṇānaṃ bhāsi- 35 taṃ, purimo pi na passati majjhimo pi na passati pacchimo pi na passati. Tesāṃ imaṃ tevijjānaṃ brāhmaṇānaṃ bhāsitaṃ has-sakaṃ yeva sampajjati, lāmakāṃ yeva sampajjati, rittakāṃ yeva sampajjati, tucchakāṃ yeva sampajjati. Taṃ kiṃ maññasi Vāset-



ṭha, passanti tevijjā brāhmaṇā candimasuriye, añño vā pi bahujano, yato ca candimasuriyā uggacchanti yattha ca ogacchanti, āyācanti thomayanti pañjalikā namassamānā anuparivattanti" ti?

5 "Evam bho Gotama. Passanti tevijjā brāhmaṇā candimasuriye, añño vā pi bahujano, yato ca candimasuriyā uggacchanti yattha ca ogacchanti, āyācanti thomayanti pañjalikā namassamānā anuparivattanti" ti.

10 "Taṃ kiṃ maññasi Vāsetṭha, yaṃ passanti tevijjā brāhmaṇā candimasuriye, añño vā pi bahujano, yato ca candimasuriyā uggacchanti yattha ca ogacchanti, āyācanti thomayanti pañjalikā namassamānā anuparivattanti—pahonti candimasuriyānaṃ saḥavyatāya maggaṃ desetup: 'ayam eva ujumaggo, ayam añjasāyano nīyyāniko nīyyāti takkarassa candimasuriyānaṃ saḥavyatāyā' " ti?

"No h' idaṃ bho Gotama."

15 "Iti kira Vāsetṭha yaṃ passanti tevijjā brāhmaṇā candimasuriye, añño vā pi bahujano, yato ca candimasuriyā uggacchanti yattha ca ogacchanti, āyācanti thomayanti pañjalikā namassamānā anuparivattanti—tesaṃ pi nā-ppahonti candimasuriyānaṃ saḥavyatāya maggaṃ dassetup: 'ayam eva ujumaggo, ayam añjasāyano nīyyāniko nīyyāti takkarassa candimasuriyānaṃ saḥavyatāyā' ti,—kiṃ pana na kira tevijjehi brāhmaṇehi Brahmā sakkhiditṭho, na pi kira tevijjānaṃ brāhmaṇānaṃ ācariyehi Brahmā sakkhiditṭho, na pi kira tevijjānaṃ brāhmaṇānaṃ ācariya-pācariyehi Brahmā sakkhiditṭho, na pi kira tevijjānaṃ brāhmaṇānaṃ yāva
25 sattamācariyamabāyugehi Brahmā sakkhiditṭho. Seyyathā pi Vāsetṭha ayam Aciravatī nadī pūrā udakassa samatittikā kākaṭṭhā, atha puriso āgaccheyya pārattiko pārāgavesī pārāgāmī pārātaritukāmo. So orimatīre ṭhito pārīman tīraṃ avhēyya: 'ehi parāpāraṃ, ehi parāpāraṃ' ti. Taṃ kiṃ maññasi Vāsetṭha, api nu
30 tassa purisassa avhayanāhetu vā āyācanāhetu vā patthanāhetu vā abhinandanāhetu vā Aciravatiyā nadiyā pārīman tīraṃ orīman tīraṃ āgaccheyyā" ti?

"No h' idaṃ bho Gotama."

35 "Evam eva kho Vāsetṭha tevijjā brāhmaṇā ye dhammā brāhmaṇakaraṇā te dhamme pahāya vattamānā, ye dhammā abrahmaṇakaraṇā te dhamme samādāya vattamānā, evaṃ āhaṃsu: 'Indaṃ avhayāma, Somaṃ avhayāma, Varuṇaṃ avhayāma, Isānaṃ avhayāma, Pajāpatiṃ avhayāma, Brahmaṃ avhayāma, Mahiddhiṃ



avhayāma, Yamam avhayāmā' ti. Te vata Vāsetṭha tevijjā
brāhmaṇā ye dhammā brāhmaṇakaraṇā te dhamme pahāya vatta-
mānā, ye dhammā abrahmaṇakaraṇā te dhamme samādāya vatta-
mānā, avhayanahetu vā āyācanahetu vā patthanahetu vā abhi-
nandanahetu vā kāyassa bhedā param maraṇā Brahmānam 5
sahavyūpagā bhavissanti ti n' etaṃ tṭhānam vijjati. Taṃ kiṃ
maññasi Vāsetṭha, idh' assa puriso Manasākaṭe jāto vaddho.
Tam enaṃ Manasākaṭato avassaṭaṃ Manasākaṭassa maggaṃ
puccheyyūṃ. Siyā nu kho Vāsetṭha tassa purisassa Manasākaṭe
jāta-vaddhassa Manasākaṭassa maggaṃ puttassa dandhāyitattaṃ 10
vā vitthāyitattaṃ vā' ti ?

"No h' idaṃ bho Gotama. Taṃ kissa hetu ? Asu hi bho
Gotama puriso Manasākaṭe jāto vaddho, tassa sabbān' eva Manasā-
kaṭassa maggāni suviditāni" ti.

"Siyā kho Vāsetṭha tassa purisassa Manasākaṭe jāta-vaddhassa 15
Manasākaṭassa maggaṃ puttassa dandhāyitattaṃ vā vitthāyi-
tattaṃ vā, no tveva Tathāgatassa Brahmaloce vā Brahmaloce
gāminiyā vā paṭipadāya puttassa dandhāyitattaṃ vā vitthāyitattaṃ
vā. Brahmānam p' ahaṃ Vāsetṭha pajānāmi Brahmaloce ca
Brahmalokagāminiṃ ca paṭipadam, yathā paṭipanno ca Brahma- 20
lokaṃ uppanno taṃ ca pajānāmi" ti.

"Sutaṃ m' etaṃ bho Gotama 'Samaṇo Gotamo Brahmānam
sahavyatāya maggaṃ deseti' ti. Sādhū no bhavaṃ Gotamo
Brahmānam sahavyatāya maggaṃ desetu, ullumpatu bhavaṃ
Gotamo Brahmaṇiṃ pajan" ti. 25

22. JACCANDHĀNAM HATTHIDASSANAM

[Udāna : Titthiya-Sutta]

Ekam samayaṃ Bhagavā Sāvattṭhiyaṃ viharati Jetavane
Anāthapiṇḍikassa ārāme. Tena kho pana samayena sambhulā
nānātitthiyā paribbājakā Sāvattṭhiṃ piṇḍāya pavisanti nānādiṭṭhikā 30
nānākhantikā nānārucikā nānādiṭṭhinissaya-nissitā. Sant' eke
samaṇa-brāhmaṇā evaṃ-vādino evaṃ-diṭṭhino : 'sassato loko, idaṃ
eva saccam, moghaṃ aññan' ti. Santi paṇ' eke samaṇa-brāhmaṇā



- evam-vādinō evam-diṭṭhino: 'a-sassato loko, idam eva saccam, mogham aññan' ti. Sant' eke samaṇa-brāhmaṇā evam-vādinō evam-diṭṭhino: 'antavā loko, idam eva saccam, mogham aññan' ti. Santi paṇ' eke samaṇa-brāhmaṇā evam-vādinō evam-diṭṭhino:
- 5 'anantavā loko, idam eva saccam, mogham aññan' ti. Sant' eke samaṇa-brāhmaṇā evam-vādinō evam-diṭṭhino: 'taṃ jīvaṃ taṃ sarīraṃ, idam eva saccam, mogham aññan' ti. Santi paṇ' eke samaṇa-brāhmaṇā evam-vādinō evam-diṭṭhino: 'aññaṃ jīvaṃ aññaṃ sarīraṃ, idam eva saccam, mogham aññan' ti. Sant' eke
- 10 samaṇa-brāhmaṇā evam-vādinō evam-diṭṭhino: 'hoti tathāgato param maraṇā, idam eva saccam, mogham aññan' ti. Santi paṇ' eke samaṇa-brāhmaṇā evam-vādinō evam-diṭṭhino: 'na hoti tathāgato param maraṇā, idam eva saccam, mogham aññan' ti. Sant' eke samaṇa-brāhmaṇā evam-vādinō evam-diṭṭhino: 'hoti ca na ca
- 15 hoti tathāgato param maraṇā, idam eva saccam, mogham aññan' ti. Santi paṇ' eke samaṇa-brāhmaṇā evam-vādinō evam-diṭṭhino: 'n' eva hoti na na hoti tathāgato param maraṇā, idam eva saccam, mogham aññan' ti. Te bhaṇḍana-jātā kalahajātā vivādāpannā aññaṃaññaṃ mukhasattīhi vitudantā viharanti: 'edisō dhammo
- 20 n' edisō dhammo, n' edisō dhammo, edisō dhammo' ti.

"Aññaṃatitthiyā bhikkhave paribbājakā andhā acakkhukā; atthaṃ na jānanti, anattaṃ na jānanti, dhammaṃ na jānanti, adhammaṃ na jānanti. Te atthaṃ ajānantā anattaṃ ajānantā, dhammaṃ ajānantā adhammaṃ ajānantā, bhaṇḍana-jātā kalahajātā

25 vivādāpannā aññaṃaññaṃ mukhasattīhi vitudantā viharanti: 'edisō dhammo n' edisō dhammo, n' edisō dhammo edisō dhammo' ti.

"Bhūtapubbam bhikkhave imissā yeva Sāvattthiyā aññataro rājā ahosi. Atha kho bhikkhave so rājā aññataram purisaṃ āvantesi: 'ehi tvaṃ ambho purisa, yāvatikā Sāvattthiyam jaccandhā,

30 te sabbe ekajjham sannipātehi' ti. 'Evam devā' ti kho bhikkhave so puriso tassa rañño paṭissutvā yāvatikā Sāvattthiyam jaccandhā te sabbe gahetvā yena so rājā tenūpasamkamī, upasamkamitvā taṃ rājānaṃ etad avoca: 'sannipātītā kho te deva yāvatikā Sāvattthiyam jaccandhā' ti.—'Tena hi bhaṇe jaccandhānaṃ hatthiṃ dassēhi' ti.

35 —'Evam devā' ti kho bhikkhave so puriso tassa rañño paṭissutvā jaccandhānaṃ hatthiṃ dassesi: 'edisō jaccandhā hatthi' ti.

"Atha kho bhikkhave so rājā yena te jaccandhā tenūpasamkamī, upasamkamitvā te jaccandhe etad avoca: 'diṭṭho vo jaccandhā

hatthi' ti ?—'Evam deva, diṭṭho no hatthi' ti.—'Vadetha jaccandhā kīdiso hatthi' ti ?

"Yehi bhikkhave jaccandhehi hatthissa sīsam diṭṭham ahosi, te
evam āhamsu : 'edisō deva hatthi, seyyathā pi kumbho' ti. Yehi
bhikkhave jaccandhehi hatthissa kaṇṇo diṭṭho ahosi, te evam
āhamsu : 'evam deva hatthi, seyyathā pi suppo' ti. Yehi bhikkhave
jaccandhehi hatthissa pādo diṭṭho ahosi, te evam āhamsu : 'evam
deva hatthi, seyyathā pi thūno' ti. Te 'edisō hatthi n'edisō hatthi,
n'edisō hatthi ediso hatthi' ti aññamaññaṃ muṭṭhihi sampyu-
jhiṃsu. Tena ca bhikkhave so rājā attamano ahosi. 10

"Evam eva kho bhikkhave aññatittbiyā paribbājakā andhā
acakkhukā, atthaṃ na jānanti, anattaṃ na jānanti, dhammaṃ na
jānanti, adhammaṃ na jānanti ; te atthaṃ ajānantā anattaṃ
ajānantā, dhammaṃ ajānantā adhammaṃ ajānantā, bhaṇḍapajātā
kalahajātā vivādēpannā aññamaññaṃ mukhasattīhi vitudantā 15
viharanti : 'edisō dhammo n'edisō dhammo, n'edisō dhammo
edisō dhammo' ti.

Atha kho Bhagavā etam atthaṃ veditvā tāyaṃ velāyaṃ imaṃ
udānaṃ udānesi :

Imesu kira sajjanti eke samaṇa-brāhmaṇā, 20
viggayha naṃ vivadanti janā ekaṅgadassino.

23. DEVADATTA PLOTS AGAINST BUDDHA

[Khaṇḍahāla-Jātaka : Paccuppannavatthu]

[Tassa (Devadattassa) vatthuraṃ Saṃghabhedaka-kkhandhake āgataṃ
eva, taṃ tassa pabbajjato paṭṭhāya yāva Bimbisāra-rañño maraṇā 25
tatthāgatanāyen' eva veditabbaṃ.]

Taṃ [Bimbisāra-rājānaṃ] mārāpetvā Devadatto Ajātasatturaṃ
upasaṃkamitvā āha : "mahārāja, tava manoratho matthakaṃ
patto, mama manoratho tāva na pāpuṇāti" ti.—"Ko pana vo bhante
manoratho" ti ?—"Dasabalaṃ mārāpetvā Buddho bhavissāmi" ti.— 30
"Amheh' eva kiṃ kātābbaṃ" ti ?—"Dhanuggahe sannipātetuṃ
vaṭṭati" ti.—"Sādhu bhante" ti rājā akkhaṇavedhīnaṃ dhanugga-
hānaṃ pañcasatāni sannipātāpetvā, tato pi ekatimsa jane uccinitvā
"therassa yacanaṃ karoṭhā" ti Devadattassa santikaṃ pābesi.)



- So tesam jeṭṭhakam āmantetvā "āvuso Samaṇo Gotamo Gijjhakūṭe viharati, asukavelāya divatṭhāne camkamati; tvaṃ tattha gantvā taṃ visapītena sallena vijjhītvā jīvitakkhayaṃ pāpetvā asukena nāma maggena ehi" ti pesetvā tasmim magge dve
- 5 dhanuggabe ṭhapesi. "Tumbhākam ṭhitamaggena eko puriso āgacchissati, taṃ tumhe jīvītā voropetvā asukamaggena nāma ethā" ti tasmim magge cattāro purāse ṭhapesi. "Tumbhākam ṭhitamaggena dve purisā āgacchissanti, tumhe te jīvītā voropetvā asukamaggena nāma ethā" ti tasmim magge aṭṭha jane ṭhapesi.
- 10 "Tumbhākam ṭhitamaggena cattāro purisā āgamissanti, tumhe te jīvītā voropetvā asukamaggena nāma ethā" ti tasmim magge soḷasa purise ṭhapesi. "Tumbhākam ṭhitamaggena aṭṭha purisā āgamissanti, tumhe te jīvītā voropetvā asukamaggena ethā" ti. Kasmā pan' esa evam akāsi ti attano kammassa paticchādanatthiṃ.
- 15 Atha so jeṭṭhadhanuggaho vāmato khaggaṃ piṭṭhiyā tuṇhīraṃ bandhitvā meṇḍakasiṅga-mahādhanuṃ gahe tvā Tathāgatassa santi-kam gantvā "vijjhissāmi naṃ" ti dhanuṃ āropetvā saraṃ san-nahītvā kaḍḍhitvā vissajjetuṃ nāsakkhi; sakalasarīraṃ thaddhaṃ yante pīṭākārappattaṃ viya ahosi; so maraṇabhaya tajjito aṭṭhāsi.
- 20 Atha naṃ Satthā disvā madhurassaraṃ nicchāretvā "mā bhāyi, ito ehi" ti āha. So tasmim khaṇe āvudhāni chaḍḍetvā Bhagavato pādesu sirasā patitvā "accayo maṃ bhante accagamā yathābālaṃ yathāmūlhaṃ yathā-akusalaṃ, sv-āhaṃ tumbhākaṃ guṇe ajānanto andhabālassa Devadattassa vacanena tumhe jīvītā voropetuṃ āgato,
- 25 khamatha me bhante" ti khamāpetvā ekamante nisīdi. Atha naṃ Satthā saccāni pakāsetvā sotāpattiphale patitṭhāpetvā "āvuso Devadattena ācikkhitamaggaṃ apaṭipajjitvā aññena maggena yāhi" ti taṃ uyyojesi; taṃ uyyojetvā ca pana camkamā oruḥha añña-tarasmim rukkhamūle nisīdi.
- 30 Atha tasmim dhanuggahe anāgacchante itare dve "kin nu kho so cirāyati" ti paṭimaggena gacchantā Dasabalaṃ disvā upasaṃ-kamītvā vandītvā ekamante nisīdimsu. So tesam pi saccāni pakā-setvā sotāpattiphale patitṭhāpetvā "āvuso, Devadattena kathitaṃ maggaṃ apaṭipajjitvā iminā maggena gacchathā" ti uyyojesi;
- 35 iminā nāma upāyena itare pi āgantvā nisinne sotāpattiphale patitṭhāpetvā aññena maggena uyyojesi.

Atha so paṭhamam āgato dhanuggaho Devadattaṃ upasaṃka-

mitvā "bhante Devadatta, ahaṃ Sammā-Sambuddhaṃ jīvitaṃ voro-
peṭuṃ nāsakkhiṃ, mahiddhiyo so Bhagavā mahānubhāvo" ti
ārocesi. Te sabbe pi 'Sammāsambuddhaṃ nissāya amhehi jīvitaṃ
laddhan' ti Satthu santike pabbajitvā arahattaṃ pāpuṃsu.

24. SCHISM AT KOSAMBI

5

[Kosambi-Jātaka: Paccuppannavatthu]

Tadā kira [Kosambiyam] dve bhikkhū ekasmiṃ āvāse vasiṃsu,
vinayadharo ca suttantiko ca. Tesu suttantiko ekadivasam sarīra-
valañjam katvā udaka-koṭṭhake ācamana-udakāvasesam bhājane
ṭhapetvā nikkhami. Pacchā vinayadharo tattha pavittṭho tam 10
udakam disvā nikkhamitvā itaram pucchi: "tayā udakam ṭhapi-
tan" ti?—"Āma, āvuso" ti.—"Kiṃ pan' ettha āpattibhāvaṃ na
jānāsi" ti?—"Āma, na jānāmi" ti.—"Hot' āvuso etthāpatti"
ti.—"Tena hi paṭikarissāmi naṃ" ti.—"Sace pana te āvuso
a-sañcicca a-satiyā kataṃ, n' atthi āpatti" ti so tassā āpattiyā 15
anāpattidiṭṭhi ahosi.

Vinayadharo pi attano nissitakānaṃ "ayaṃ suttantiko
āpattiṃ āpajjamāno pi na jānāti" ti ārocesi. Te tassa nissitake
disvā "tumbākam upajjhāyo āpattiṃ āpajjitvā pi āpattibhāvaṃ
na jānāti" ti āhamsu. Te gantvā attano upajjhāyassa ārocesuṃ. 20
So evam āha: "ayaṃ vinayadharo pubbe 'anāpatti' ti vatvā idāni
'āpatti' ti vadati, mūsāvādī eso" ti. Te gantvā "tumbākam
upajjhāyo mūsāvādī" ti. Evaṃ aññamaññaṃ kalahaṃ vaddhayimsu.
Tato vinayadharo okāsaṃ labhitvā tassa āpattiyā adassane
ukkhepanīya-kammaṃ akāsi. Tato paṭṭhāya tesam paccayadāyakā 25
upāsakā pi dve koṭṭhāsā ahesuṃ, ovādapatiṅgāhikā bhikkhuniyo
pi ārakkhadevatā pi sandiṭṭhā sambhattā ākasaṭṭhaka-devatā pi
yāva Brahmaḷokā sabbe puthujjanā dve pakkhā ahesuṃ.

Ath' eko bhikkhu Tathāgataṃ upasaṃkamitvā ukkhepakānaṃ
"dhammiken' eva kammenāyaṃ ukkhitto" ti ukkhittānuvatta- 30
kānaṃ "adhammikena kammena ukkhitto" ti laddhiṃ ukkhepakehi
vāriyamānaṃ pi ca nesam tam auuparivāretvā caraṇabbhāvaṃ
ārocesi. Bhagavā "bhinno bhikkhusaṃgho, bhinno bhikkhu-



samgho" ti tesam santikam gantvā ukkhepakānam ukkhepane itaresaṇ ca āpattiyā adassanāya ādinavam vatvā pakkāmi.

- Puna tesam tath' eva ekasīmāya uposathādini karitvā bhattag-
gādisu bhaṇḍanajātānam "āsanantarikāya nisīditabban" ti bhattagge
5 vattam paññāpetvā "idāni pi bhaṇḍanajātā viharantī" ti sutvā
tadtha gantvā "alam bhikkhave, mā bhaṇḍanan" ti ādini vatvā,
aññatarena adhammavādinā Bhagavato vihesam anicchantena
"āgametu bhante Bhagavā dhammassāmī, appossukko bhante
Bhagavā ditṭhadhammasukhavihāram anuyutto viharatu, mayam
10 etena bhaṇḍanena kalahena viggahena vivādena paññāyissāmā" ti
vutte, "bhūtapubbam bhikkhave Bārāṇasīyam Brahmaḍatto nāma
Kāsirājā ahosī" ti Brahmaḍattena Dīghatissa Kosalarañño rajjam
acchinditvā aññātakavesena vasantassa mārītabhāvā c' eva
Dīghāvu-kumārena attano jīvite dinne tato paṭṭhāya tesam samagga-
15 bhāvā ca kathetvā, "tesam hi nāma bhikkhave rājūnam ādin-
nadaṇḍānam ādinnasattbānam evarūpam khantisoraccam bhavissati,
idha kho tam bhikkhave sobbetha yam tumhe evam svākkhāte
dhammavinaye pabbajitā samānā khamā va bhavēyyātha soratā
cā" ti ovaditvā, tatiyam pi "alam bhikkhave, mā bhaṇḍanan" ti
20 vāretvā anorāmaṇte disvā, "pariyādinnarūpā kho ime moghapurīsā,
na-y-ime sukarā saññāpetun" ti te bhikkhū samagge kātum
asakkonto Bālakaloṇakāra-gāmaṃ gantvā Bhaguttherassa ekibhāve
ānisaṃsam kathetvā, tato tiṇṇam kulaputtānam vasaṇṭṭhānam
gantvā tesam sāmaggirase ānisaṃsam kathetvā, tato Pārileyyaka-
25 vanasaṇḍam gantvā tadtha temāsam vasitvā, puna Kosambin
anāgantvā Sāvatthim eva agamāsi.

- Kosambivāsino pi upāsakā "ime kho ayyā Kosambakā
bhikkhū babuno ambhākam anattassa kārakā, imehi ubbālho
Bhagavā pakkanto, mayam imesam n' evābhivādanādini karissāma
30 na upagatānam piṇḍakam dassāma, evam ime pakkamissanti vā
vibbamissanti vā Bhagavantam vā pasādessanti" ti sammantayi-
tvā tathā akāmsu. 'Te tena daṇḍakammēna pīḷitā Sāvatthim gantvā
Bhagavantam khamāpesum.

25. AJĀTASATTU'S VISIT TO BUDDHA

[Dīgha-Nikāya]

Ekam samayaṃ Bhagavā Rājagahe viharati Jīvakaṃ komārabhaccassa Ambavane mahatā bhikkhusaṃghena saddhiṃ aḍḍhatelasehi bhikkhusatehi. Tena kho pana samayena rājā Māgadho 5
Ajātasattu Vedehiputto tadahuposathe pannarase Komudiyā cātumāsiniyā puṇṇāya puṇṇamāya rattiyaṃ rājāmaccaparivuto upari-
pāsādaragato nisinno hoti. Atha kho rājā Māgadho Ajātasattu
Vedehiputto tadahuposathe udānaṃ udānesi: "ramaṇiyyā vata 10
bho dosinā ratti, abhirūpā vata bho dosinā ratti, dassaniyyā vata
bho dosinā ratti, pāsādikā vata bho dosinā ratti, lakkhaṇṇā vata
bho dosinā ratti. Kam nu khv-ajja samaṇaṃ vā brāhmaṇaṃ
vā payirupāseyyāma, yaṃ no payirupāsato cittaṃ paṣideyyā?" ti.

Tena kho pana samayena Jīvako komārabhacco raṇṇo Māga-
dhassa Ajātasattussa Vedehiputtassa avidūre tuṇhībhūto nisinno hoti. 15
Atha kho rājā Māgadho Ajātasattu Vedehiputto Jīvakaṃ komāra-
bhaccaṃ etad avoca: "tvam pana samma Jīvaka kiṃ tuṇhī?" ti.
—"Ayaṃ deva Bhagavā araham sammāsambuddho ambākaṃ Amba-
vane viharati mahatā bhikkhusaṃghena saddhiṃ aḍḍhatelasehi
bhikkhusatehi. Taṃ kho pana Bhagavantam Gotamaṃ evaṃ 20
kalyāṇo kittisaddo abbhuggato: 'Iti pi so Bhagavā araham
sammāsambuddho vijjācaraṇasampanno sugato lokavidū anuttaro
purisadammasārathi, satthā devamanussānaṃ buddho bhagavā' ti.
Taṃ devo Bhagavantam payirupāsatu, app' eva nāma devassa
Bhagavantam payirupāsato cittaṃ paṣideyyā" ti.—"Tena hi samma 25
Jīvaka hatthiyanāni kappāpehi" ti.

Atha kho rājā Māgadho Ajātasattu Vedehiputto pañcasu
hatthinikāsatesu paccekā itthiyo āropetvā, ārohaniyaṃ nāgaṃ
abhirūhitvā, ukkāsu dhāriyamānāsu Rājagahambhā niyyāsi mahacca
rājānubhāvena yena Jīvakaṃ komārabhaccassa Ambavanam 30
tena pāyāsi. Atha kho raṇṇo Māgadhassa Ajātasattussa Vedehi-
puttassa avidūre ambavanassa ahud eva bhayaṃ, ahu chambitattam,
ahu lomahaṃso. Atha kho rājā Māgadho Ajātasattu Vedehiputto
bhūto samviggo lomahaṭṭhajāto Jīvakaṃ komārabhaccaṃ etad
avoca: "kacci maṃ samma Jīvaka na vañcesi, kacci maṃ samma 35



Jīvaka na palambhesi, kacci maṃ samma Jīvaka na paccatthi-
kānaṃ desī. Kathaṃ hi nāma tāva-mahato bhikkhusaṃghassa
addhatelasānaṃ bhikkhusatānaṃ n' eva khīpitasaddo bhavissati na
5 ukkāsitāsaddo na nigghoso?" ti.—"Mā bhāyi mahārāja. Na taṃ
deva vañcemi, na taṃ deva palambhemi, na taṃ deva paccatthi-
kānaṃ demi. Abhikkama mahārāja, abhikkama mahārāja. Ete
maṇḍalamāle dīpā jhāyanti" ti.

Atha kho rājā Māgadho Ajātasattu Vedehiputto yāvatikū
nāgassa bhūmi nāgena gantvā, nāgā paccorohitvā pattiko va yena
10 maṇḍalamālassa dvāraṃ ten' upasaṃkami, upasaṃkamitvā Jīvakaṃ
komārabhaccaṃ etad avoca: "kahaṃ pana samma Jīvaka
Bhagavā?" ti.—"Eso mahārāja Bhagavā. Eso mahārāja Bhagavā
majjhimaṃ thambhaṃ nissāya puratthābbhimukho nisinno purak-
khato bhikkhusaṃghassā" ti.

15 Atha kho rājā Māgadho Ajātasattu Vedehiputto yena Bhagavā
ten' upasaṃkami, upasaṃkamitvā ekam antaṃ atthāsi, ekam
antaṃ tthito kho rājā Māgadho Ajātasattu Vedehiputto tuṇhībhūtaṃ
tuṇhībhūtaṃ bhikkhusaṃghaṃ anuvīloketvā rabadam iva vip-
pasaṇṇaṃ udānaṃ udānesi: "iminā me upasamena Udāyibhaddo
20 kumāro samannāgato hotu, yen' etarahi upasamena bhikkhusaṃgho
samannāgato" ti.

"Āgamā kho tvam mahārāja yathāpemaṃ" ti?

"Piyo me bhante Udāyibhaddo kumāro. Iminā me bhante
upasamena Udāyibhaddo kumāro samannāgato hotu, yen' etarahi
25 upasamena bhikkhusaṃgho samannāgato" ti.

Atha kho rājā Māgadho Ajātasattu Vedehiputto Bhagavantam
abhivādetvā bhikkhusaṃghassa añjalim paṇāmetvā ekam antaṃ
nisīdi, ekam antaṃ nisinno kho rājā Māgadho Ajātasattu Vede-
hiputto Bhagavantam etad avoca: "puccheyyāṃ" ahaṃ bhante
30 Bhagavantam kañcid eva desam, sace me Bhagavā okāsaṃ karoti
paṇhassa veyyākaraṇāyā" ti.

"Puccha mahārāja yad ākaṅkhasi" ti.

"Yathā nu kho imāni bhante puthu-sippāyatanāni—seyyathī-
dam hatthāroha assāroha rathikā dhanoggahū celakā calakā piṇḍa-
35 dāvikā uggā rājaputtā pakkhandino mahānāgā sūrā cāmmayodhino
dāsakaputtā ālārikā kappakā nahāpakā sudā mālākārā rajakā
pesakārā naḷakārā kumbhakārā gaṇakā muddikā yāni vā paṇ' aṇṇāni
pi evaṃ-gatāni puthu-sippāyatanāni—te diṭṭh' eva dhamme sandiṭṭh-



ĀJĀTASATTU'S VISIT TO BUDDHA

[The Inscription (right) reads : *Ājātasatu Bhagavaṃtaṃ vaṇḍati*]

thikam sippaphalam upajjvanti, te tena attanam sukhenti piyenti, matāpitāro sukhenti piyenti, puttadāram sukhenti piyenti, mittāmacce sukhenti piyenti, samaṇabrāhmaṇesu uddhaggikam dakkhiṇam patitthāpentī sovaḍḍikam, sukhavipākam saggasamvattanikam. Sakkā nu kho bhante evam eva ditth' eva dhamme sanditthikam 5 sāmaññaphalam paññāpetun' ti ?

"Sakkā nu kho mahārāja. Tena hi mahārāja tam yev' ettha paṭipucchissāmi, yathā te khameyya tathā naṃ vyākareyyāsi.

"Tam kiṃ maññasi mahārāja? Idha te assa puriso dāso kammakaro pubbuṭṭhāyī pacchānipatī kiṃkārapaṭissāvi manāpacārī 10 piyavādī mukhullokako. Tassa evam assa: 'acchariyam vata bho abbhutam vata bho puññanam gati puññanam vipāko. Ayam hi rājā Māgadho Ajātasattu Vedehiputto manusso, aham pi manusso. Ayam hi rājā Māgadho Ajātasattu Vedehiputto paṇcāhi kāmāguṇehi samappito samaṅgibhūto paricāreti devo maññe, aham pan' 15 amhi 'ssa dāso kammakaro pubbuṭṭhāyī pacchānipatī kiṃkārapaṭissāvi manāpacārī piyavādī mukhullokako. So vat' assāham puññāni kareyyam, yaṃ nūnāham kesamassam ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajeyyan' ti. So aparena samayena kesamassam ohāretvā kāsāyāni vatthāni acchā- 20 detvā agārasmā anagāriyam pabbajeyya. So evam pabbajito samāno kāyena saṃvuto vihareyya vācāya saṃvuto vihareyya manasā saṃvuto vihareyya ghāsacchādanaparamatāya santuṭṭho abhirato paviveke. Tam ce te purisā evam āroceyyum: 'yagghe deva jāneyyāsi yo te puriso dāso kammakaro pubbuṭṭhāyī pacchā- 25 nipatī kiṃkārapaṭissāvi manāpacārī piyavādī mukhullokako, so deva kesamassam ohāretvā kāsāyāni vatthāni acchādetvā agārasmā anagāriyam pabbajito. So evam pabbajito samāno kāyena saṃvuto viharati vācāya saṃvuto viharati manasā saṃvuto viharati ghāsacchādanaparamatāya santuṭṭho abhirato paviveke' ti. Api 30 nu tvaṃ evam vadēyyāsi: 'etu me bho so puriso, puna eva hotu dāso kammakaro pubbuṭṭhāyī pacchānipatī kiṃkārapaṭissāvi manāpacārī piyavādī mukhullokako' ti ?

"No h' etaṃ bhante. Atha kho naṃ mayam eva abhivādeyyāma pi paccutthēyyāma pi āsanena pi nimanteyyāma abhiniman- 35 teyyāma pi naṃ cīvāra-piṇḍapāta-senāsana-gilānapaccaya-bhesajja-parikkhārehi dhammikam pi 'ssa rakkhāvaranaguttiṃ saṃvidāheyyāmā' ti.



“Taṃ kiṃ maññasi, mahārāja ? Yadi evaṃ sante, hoti vā sandiṭṭhikaṃ sāmañña-phalaṃ no vā” ti ?

“Addhā kho bhante evaṃ sante hoti sandiṭṭhikaṃ sāmañña-phalaṃ” ti.

5

26. BUDDHA ON THE WELFARE OF THE VAJJIS

[Dīgha-Nikāya]

Ekam samayaṃ Bhagavā Rājagahe viharati Gijjhakūṭe pabbate. Tena kho pana samayena rājā Māgadho Ajātasattu Vedehiputto Vajjī abhiyātukāmo hoti. So evaṃ āha : “āhañhi 'me
10 Vajjī evaṃ-mahiddhike evaṃ-mahānubhāve, ucchejjāmi Vajjī, vināsessāmi Vajjī, anayavyasanam āpādessāmi Vajjī” ti.

Atha kho rājā Māgadho Ajātasattu Vedehiputto Vassakāraṃ brāhmaṇaṃ Magadha-mahāmattaṃ āmantesi : “ehi tvaṃ brāhmaṇa yena Bhagavā ten' upasaṃkama, upasaṃkamitvā mama vacanena
15 Bhagavato pāde sirasā vandāhi, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchā, evaṃ ca vadehi : 'rājā bhante Māgadho Ajātasattu Vedehiputto Vajjī abhiyātukāmo' ti ; yathā ca te Bhagavā vyākaroti taṃ sādhuṃ uggahetvā mama āroceyyāsi, na hi Tathāgatā vitathaṃ bhanantī” ti.

20 “Evaṃ bho” ti kho Vassakāro brāhmaṇo Magadha-mahāmatto rañño Māgadhasa Ajātasattussa Vedehiputtassa paṭissutvā bhaddāni bhaddāni yānāni yojāpetvā, bhaddaṃ yānaṃ abbirūhitvā, bhaddehi bhaddehi yānehi Rājagahamhā niyyāsi, yena Gijjhakūṭo pabbato tena pāyāsi, yāvatikā yānassa bhūmi yānena gantvā yānā
25 paccorohitvā pattiko va yena Bhagavā ten' upasaṃkami, upasaṃkamitvā Bhagavatā saddhiṃ sammodi, sammodaniyaṃ kathaṃ sārāṇiyaṃ vitisāretvā ekamantaṃ nisīdi. Ekamantaṃ nisinno kho Vassakāro brāhmaṇo Magadha-mahāmatto Bhagavantaṃ etad avoca : “rājā bhante Māgadho Ajātasattu Vedehiputto Bhagavato
30 pāde sirasā vandati, appābādhaṃ appātaṅkaṃ lahuṭṭhānaṃ balaṃ phāsuvihāraṃ pucchati. Rājā, bho Gotama, Māgadho Ajātasattu Vedehiputto Vajjī abhiyātukāmo” ti.

Tena kho pana samayena āyasmā Ānando Bhagavato piṭṭhito
ṭhito hoti Bhagavantam vijamāno.Atha kho Bhagavā āyas-
mantam Ānandaṃ āmantesi :

“Yāvakīvaṇ ca Ānanda Vajji abhinham sannipātā sannipāta-
bahulā bhavissanti, vuddhi yeva Ānanda Vajjīnaṃ pāṭikaṅkhā no 5
parihānī.

“Yāvakīvaṇ ca Ānanda Vajji samaggā sannipatissanti samaggā
vutṭhabhissanti samaggā Vajji-karaṇīyāni karissanti, vuddhi yeva
Ānanda Vajjīnaṃ pāṭikaṅkhā no parihānī.

“Yāvakīvaṇ ca Ānanda Vajji apaññattam na paññāpessanti, 10
paññattam na samucchindissanti, yathāpaññatte porāṇe Vajji-
dhamme samādāya vattissanti, vuddhi yeva Ānanda *etc., etc.*

“Yāvakīvaṇ ca Ānanda Vajji ye te Vajjīnaṃ Vajji-mahallakā
te sakkarissanti garukarissanti mānessanti pūjessanti, tesaṃ ca
soṭabbam maññissanti, vuddhi yeva Ānanda *etc., etc.* 15

“Yāvakīvaṇ ca Ānanda Vajji yā tā kulitthiyo kulakumāriyo
tā na okkassa pasayha vāsessanti, vuddhi yeva Ānanda *etc., etc.*

“Yāvakīvaṇ ca Ānanda Vajji yāni tāni Vajjīnaṃ Vajji-ceti-
yāni, abbhantarāni c’ eva bāhirāni ca, tāni sakkarissanti garukari-
santi mānessanti pūjessanti, tesaṃ ca dinnapubbam katapubbam 20
dhammikam balim no parihāpessanti, vuddhi yeva Ānanda *etc., etc.*

“Yāvakīvaṇ ca Ānanda Vajjīnaṃ arahantesu dhammikā rakkhā-
varaṇa-gutti susampvhitā bhavissati, kin ti anāgatā ca arahanto
vijitam āgaccheyyup āgatā ca arahanto vijite phāsum vihareyyun
ti, vuddhi yeva Ānanda Vajjīnaṃ pāṭikaṅkhā no parihānī” ti. 25

Atha kho Bhagavā Vassakāraṃ brāhmaṇam Magadha-mahā-
mattam āmantesi : “ekam idāham brāhmaṇa samayaṃ Vesāliyaṃ
viharami Sārāṇade cetiye, tatrāham Vajjīnaṃ ime satta aparihāniye
dhamme desesim, yāvakīvaṇ ca brāhmaṇa ime satta aparihāniyā
dhammā Vajjisū ṭhassanti, imesu ca sattasu aparihāniyesu 30
dhammesu Vajji sandissanti, vuddhi yeva brāhmaṇa Vajjīnaṃ
pāṭikaṅkhā no parihānī” ti.

Evam vutte Vassakāro brāhmaṇo Magadha-mahāmatto Bhaga-
vantam etad avoca : “ekamekena pi, bho Gotama, aparihāniyena
dhammena samannāgatānaṃ Vajjīnaṃ vuddhi yeva pāṭikaṅkhā no 35
parihānī, ko pana vādo sattahi aparihāniyehi dhammehi ? Akaraṇīyā



va, bho Gotama, Vajjī raññā Māgadhenā Ajātasattunā Vedehiput-
tena yadidaṃ yuddhassa aññatra upalāpanāya aññatra mithubhedā.
Handa ca, dāni mayam, bho Gotama, gacchāma, bahukiccā
mayam bahukaraṇīyā" ti.—"Yassa dāni tvam brāhmaṇa kalam
5 maññasī" ti. Atha kho Vassakāro brāhmaṇo Magadha-mahāmatto
Bhagavato bhāsitaṃ abhinanditvā anumoditvā utthāy' āsanā
pakkāmi.

27. BUDDHA ON THE SĪLAS

[Dīgha-Nikāya]

10 "Mamaṃ vā bhikkhave pare vaṇṇaṃ bhāseyyuṃ Dhammassa
vā vaṇṇaṃ bhāseyyuṃ Saṃghassa vā vaṇṇaṃ bhāseyyuṃ, tatra
tumhehi na ānando na somanassaṃ na cetaso ubbīlāvitattaṃ
karaṇīyaṃ. Mamaṃ vā bhikkhave pare vaṇṇaṃ bhāseyyuṃ
Dhammassa vā vaṇṇaṃ bhāseyyuṃ Saṃghassa vā vaṇṇaṃ
15 bhāseyyuṃ, tatra ce tumhe assatha ānandino sumanā ubbīlāvitā
tumhaṃ yev' assa tena antarāyo. Mamaṃ vā bhikkhave pare
vaṇṇaṃ bhāseyyuṃ Dhammassa vā vaṇṇaṃ bhāseyyuṃ Saṃghassa
vā vaṇṇaṃ bhāseyyuṃ, tatra tumhehi bhūtaṃ bhūtato paṭijāni-
tabbaṃ : 'iti p' etaṃ bhūtaṃ, iti p' etaṃ tacchaṃ, atthi c' etaṃ
20 amhesu, saṃvijjati ca paṇ' etaṃ amhesū' ti.

"Appamattakaṃ kho paṇ' etaṃ bhikkhave oramattakaṃ sīla-
mattakaṃ yena puthujjano Tathāgatassa vaṇṇaṃ vadamāno
vadeyya. Katamaṃ ca taṃ bhikkhave appamattakaṃ ora-
mattakaṃ sīlamattakaṃ yena puthujjano Tathāgatassa vaṇṇaṃ
25 vadamāno vadeyya ?

" 'Pāṇātipātaṃ pahāya pāṇātipātā paṭivirato Samaṇo Gotamo
nibhita-daṇḍo nibhita-sattho lajjī dayāpanno sabba-pāṇa-bhūta-
hitānukampī viharatī ti'. Iti vā hi bhikkhave puthujjano Tathā-
gatassa vaṇṇaṃ vadamāno vadeyya.

30 " 'Abrahmacariyaṃ pahāya brahmacārī Samaṇo Gotamo
ārā-cārī virato methunā gāma-dhammā ti.' Iti vū hi bhikkhave
puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya.

“ ‘Musā-vācam pahāya mūsā-vādā paṭivirato Samaṇo Gotamo sacca-vādi sacca-sandho theto paccayiko avisaṃvādako lokassā ti.’ Iti vā hi bhikkhave puthujjano.....vadeyya.

“ ‘Pisunā-vācam pahāya pisunāya vācāya paṭivirato Samaṇo Gotamo. Ito sutvā na amutra akkhātā imesaṃ bhedāya, amutra 5 vā sutvā na imesaṃ akkhātā amūsaṃ bhedāya. Iti bhinnānaṃ va sandhātā sahitānaṃ va anuppādātā samaggārāmo samagga-rato samagga-nandī samagga-karaṇiṃ vācam bhāsītā ti’. Iti vā hi bhikkhave puthujjano.....vadeyya.

“ ‘Pharusā-vācam pahāya pharusāya vācāya paṭivirato Samaṇo 10 Gotamo. Yā sā vācā nelā kaṇṇa-sukhā pemaṇiyā hadayaṃ-gamā porī bahujaṇa-kantā bahujaṇa-manāpā tathā-rūpiṃ vācam bhāsītā ti’. Iti vā hi bhikkhave puthujjano.....vadeyya.

“ ‘Samphappalāpaṃ pahāya samphappalāpā paṭivirato Samaṇo Gotamo kāla-vādi attha-vādi dhamma-vādi vinaya-vādi nidhāna- 15 vatīṃ vācam bhāsītā kālena sāpadesaṃ pariyantavatīṃ attha-saṃhitānaṃ ti’. Iti vā hi bhikkhave puthujjano.....vadeyya.

“ ‘Bijagāma-bhūtagāma-samārambhā paṭivirato Samaṇo Gotamo. Eka-bhattiko Samaṇo Gotamo rattūparato, vikāla- 20 bhojanā paṭivirato Samaṇo Gotamo. Nacca-gīta-vādita-visūka- dassanā paṭivirato Samaṇo Gotamo. Mālā-gandha-vilepana- dhāraṇa-maṇḍana-vibhūsana-tṭhānā paṭivirato Samaṇo Gotamo. Uccāsayaṇa-mahāsayaṇā paṭivirato Samaṇo Gotamo. Jātarūpa- 25 rajata-paṭiggahaṇā paṭivirato Samaṇo Gotamo. Āmaka-dhañña- paṭiggahaṇā paṭivirato Samaṇo Gotamo. Āmaka-mamsa-paṭig- gahaṇā paṭivirato Samaṇo Gotamo. Itthi-kumārīka-paṭiggahaṇā paṭivirato Samaṇo Gotamo. Dāsi-dāsa-paṭiggahaṇā paṭivirato Samaṇo Gotamo. Aj’-eḷaka-paṭiggahaṇā paṭivirato Samaṇo 30 Gotamo. Kukkuṭa-sūkara-paṭiggahaṇā paṭivirato Samaṇo Gotamo. Hatthi-gavassa-vaḷavā-paṭiggahaṇā paṭivirato Samaṇo Gotamo. Khetta-vatthu-paṭiggahaṇā paṭivirato Samaṇo Gotamo. Dūteyya- 35 paṇiṇa-gamanānuyogā paṭivirato Samaṇo Gotamo. Kaya-vikkayā paṭivirato Samaṇo Gotamo. Tulākūṭa-kaṇsakūṭa-mānakūṭa paṭivirato Samaṇo Gotamo. Ukkoṭana-vañcana-nikati-sāci-yogā paṭivirato Samaṇo Gotamo. Chedana-vadha-bandhana-viparāmosa- ālopa-sahasākārā paṭivirato Samaṇo Gotamo ti’. Iti vā hi bhikkhave puthujjano Tathāgatassa vaṇṇaṃ vadamāno vadeyya.

“



“Attbhi bhikkhave aññ’ eva dhammā gambhīrā duddasā duranubodhā santā paṇītā atakkāvacarā nipuṇā paṇḍita-vedanīyā, ye Tathāgato sayam abhiññā sacchikatvā pavedeti, yehi Tathāgatassa yathā-bhuccam vaṇṇam sammā vadamānā vadeyyuṃ” ti.

5

28. MAHĀPARINIBBĀNA

[Dīgha-Nikāya]

(i) *The Best Mode of Tathāgata-Pūjā*

Atha kho Bhagavā mahatā bhikkhusaṃghena saddhīm yena Hiraṇṇavatiyā nadiyā pārimatīraṃ yena Kusinārā-Upavattanaṃ
10 Mallānaṃ sālavanam ten’ upasaṃkami, upasaṃkamitvā āyasmantaṃ Ānandaṃ āmantesi: “iṅha me tvam Ānanda antarena yamakasālānaṃ uttarasīsakaṃ mañcakaṃ paññāpehi; kilanto ’smi Ānanda, nipajjissāmi” ti. “Evaṃ bhante” ti kho āyasmā Ānando Bhagavato paṭissutvā antarena yamakasālānaṃ uttarasīsakaṃ
15 mañcakaṃ paññāpesi. Atha kho Bhagavā dakkhiṇena passena sihaseyyaṃ kappesi, pāde pādaṃ accādhāya sato sampajāno.

Tena kho pana samayena yamakasālā sabbaphāliphullā honti akālapupphēhi, te Tathāgatassa sarīraṃ okiranti ajjhokiranti abhippakiranti Tathāgatassa pūjāya; dībbāni pi mandāravapupphāni
20 antalikkhā papatanti, tāni Tathāgatassa sarīraṃ okiranti ajjhokiranti abhippakiranti Tathāgatassa pūjāya; dībbāni pi candanacupphāni antalikkhā papatanti.....dībbāni pi turīyāni antalikkhe vajjentidībbāni pi saṅgītāni antalikkhe vattanti Tathāgatassa pūjāya.

Atha kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi: “na kho
25 Ānanda ettāvata Tathāgato sakkato vā hoti garukato vā mānito vā pūjito vā apacito vā. Yo kho Ānanda bhikkhu vā bhikkhunī vā upāsako vā upāsikā vā dhammānudhamma-paṭipanno vibarati sāmīci-paṭipanno anudhammacārī, so Tathāgataṃ sakkaroti garukaroti māneti pūjeti paramāya pūjāya. Tasmātiḥ’ Ānanda ‘dham-
30 mānudhammapaṭipannā viharissāma sāmīcipaṭipannā anudhammacārino’ ti evaṃ hi vo Ānanda sikkhitabban” ti.

(ii) *Devatās around the dying Buddha*

Tena kho pana samayena āyasmā Upavāṇo Bhagavato purato
 uthito hoti Bhagavantam vijamāno. Atha kho Bhagavā āyasmantam
 Upavāṇam apasādesi: "apehi bhikkhu, mā me purato aṭṭhāsī" ti.

Atha kho āyasmā Ānando Bhagavantam etad avoca: "ayam 5
 bhante āyasmā Upavāṇo dīgha-rattam Bhagavato upaṭṭhāko
 santikāvacaro samīpa-cārī, atha ca pana Bhagavā pacchime kāle
 āyasmantam Upavāṇam apasādeti: 'apehi bhikkhu, mā me
 purato aṭṭhāsī' ti. Ko nu kho bhante hetu, ko paccayo yaṃ
 Bhagavā āyasmantam Upavāṇam apasādesi: 'apehi bhikkhu, mā 10
 me purato aṭṭhāsī' ti" ?

"Yebhuyyena Ānanda dasasu lokadhātusu devatā sannipatitā
 Tathāgatam dassanāya. Yāvatā Ānanda Kusinārā-Upavattanam
 Mallānam sālavanam sāmantato dvādasa yojanāni n'atthi so
 padeso vālagga-koṭi-nittuddanamatto pi mahesakkhāhi devatāhi 15
 apphuṭo. Devatā Ānanda ujjhāyanti: 'dūrā vat' ambhā āgatā
 Tathāgatam dassanāya. Kadāci karahaci Tathāgatā loke uppajjanti
 arahanto sammāsambuddhā, ajja ca rattiya pacchimayāme Tathā-
 gatassa parinibbānam bhavissati, ayaṃ ca mahesakkho bhikkhu
 Bhagavato purato uthito ovārento, na mayam labhāma pacchime 20
 kāle Tathāgatam dassanāya' ti devatā Ānanda ujjhāyanti" ti.

"Katham-bhūtā pana bhante Bhagavā devatā manasi-
 karoti" ti ?

"Sant' Ānanda devatā ākāse paṭhavi-saṇṇiniyo, kese pakiriya
 kandanti, bāhā paggayha kandanti, chinna-papātam papatanti 25
 āvaṭṭanti vivaṭṭanti: 'atikhippam Bhagavā parinibbāyissati,
 atikhippam Sugato parinibbāyissati, atikhippam cakkhum loke
 antaradhāyissati' ti. Sant' Ānanda devatā paṭhaviyā paṭhavi-
 saṇṇiniyo,.....antaradhāyissati' ti. Yā pana tā devatā vītarāgā,
 tā satā sampajānā adhivāseṇti: 'aniccā saṃkhārā, tam kut' ettha 30
 labbhā ?' ti."

"Pubbe bhante disāsu vassam vutthā bhikkhū āgacchanti
 Tathāgatam dassanāya, te mayam labhāma manobhāvanīye
 bhikkhū dassanāya, labhāma payirupāsanāya. Bhagavato pana
 mayam bhante accayena na labhissāma manobhāvanīye bhikkhū 35
 dassanāya, na labhissāma payirupāsanāya" ti.

(iii) *Four Places of Pilgrimage*

“Cattār’ imāni Ānanda saddhassa kulaputtassa dassaniyāni
saṃvejanīyāni tñānāni. Katamāni cattāri ?

“ ‘Idha Tathāgato jāto’ ti—‘idha Tathāgato anuttaram saṃ-
5 māsambodhiṃ abhisambuddho’ ti—‘idha Tathāgatena anuttaram
dhammacakkaṃ pavattitan’ ti—‘idha Tathāgato anupādisesāya
nibbāna-dhātuyā parinibbuto’ ti—imāni kho Ānanda cattāri
saddhassa kulaputtassa dassaniyāni saṃvejanīyāni tñānāni.

“Āgamissanti kho Ānanda saddhā bhikkhu-bhikkhuniyo upāsaka-
10 upāsikāyo ‘idha Tathāgato jāto’ ti pi, ‘idha Tathāgato anuttaram
sammāsambodhiṃ abhisambuddho’ ti pi, ‘idha Tathāgatena
anuttaram dhammacakkaṃ pavattitan’ ti pi, ‘idha Tathāgato
anupādisesāya nibbānadhātuyā parinibbuto’ ti pi.

“Ye hi keci Ānanda cetiya-cārikaṃ āhiṇḍantā pasannacittā
15 kālaṃ karissanti, sabbe te kāyassa bhedaṃ param maraṇā sugatīṃ
saggaṃ lokam uppajjissanti” ti.

(iv) *Memorial Thūpas*

“Kathaṃ mayaṃ bhante Tathāgatassa sarīre paṭipajjāmā” ti ?

“Avyāvaṭṭā tumhe Ānanda hotha Tathāgatassa sarīrapūjāya,
20 iṅgha tumhe Ānanda sadatthe ghaṭatha, sadattham anuyuṇḍatha,
sadatthe appamattā ātāpino pahitattā viharatha. Sant’ Ānanda
khattiya-paṇḍitā pi brāhmaṇa-paṇḍitā pi gahapati-paṇḍitā pi
Tathāgate abhippasannā, te Tathāgatassa sarīra-pūjaṃ karissanti”
ti.

25 “Kathaṃ pana bhante Tathāgatassa sarīre paṭipajjitabban”
ti ?

“Yathā kho Ānanda raṇṇo cakkavattissa sarīre paṭipajjanti
evaṃ Tathāgatassa sarīre paṭipajjitabban” ti.

30 “Kathaṃ pana bhante raṇṇo cakkavattissa sarīre paṭipajjanti”
ti ?

“Raṇṇo Ānanda cakkavattissa sarīraṃ ahatena vatthena
veṭhenti. Ahatena vatthena veṭhetvā vihatena kappāsena veṭhenti,
vihatena kappāsena veṭhetvā ahatena vatthena veṭhenti. Etena
upāyena paṇcahi yuga-satehi raṇṇo cakkavattissa sarīraṃ veṭhetvā

ayasāya tela-doniyā pakkhīpitvā aññissā ayasaya doniyā paṭikujjētvā sabbagandhānaṃ citakāṃ karitvā rañño cakkavattissa sarīraṃ jhāpenti, cātummahāpathe rañño cakkavattissa thūpaṃ karonti. Evaṃ kho Ānanda rañño cakkavattissa sarīre paṭipajjanti.

"Yathā kho Ānanda rañño cakkavattissa sarīre paṭipajjanti 5
evaṃ Tathāgatassa sarīre paṭipajjitabbāṃ, cātummahāpathe Tathā-
gatassa thūpo kātabbo. Tattha ye mālāṃ vā gandhaṃ vā
vaṇṇakāṃ vā āropessanti abhivādessanti vā, cittaṃ vā pasādessanti,
tesaṃ taṃ bhavissati dīgharattaṃ hitāya sukhāya.

"Cattāro 'me Ānanda thūpārahā. Katame cattāro ? 10

"Tathāgato Arahāṃ Sammā-Sambuddho thūpāraho, Pacceka-
Buddho thūpāraho, Tathāgata-sāvako thūpāraho, rājā cakkavattī
thūpāraho.

"Katamañ c' Ānanda atthavaśaṃ paṭicca Tathāgato Arahāṃ
Sammā-Sambuddho thūpāraho ? 'Ayaṃ tassa Bhagavato Arahato 15
Sammā-Sambuddhassa thūpo' ti Ānanda bahujano cittaṃ pasādeti,
te tattha cittaṃ pasādetvā kāyassa bhedā param maraṇā sugatīṃ
saggaṃ lokaṃ uppajjanti. Idaṃ kho Ānanda atthavaśaṃ paṭicca
Tathāgato Arahāṃ Sammā-Sambuddho thūpāraho.

"Katamañ c' Ānanda atthavaśaṃ paṭicca Pacceka-Sambuddho 20
thūpāraho ?—'Ayaṃ tassa Bhagavato Pacceka-Sambuddhassa
thūpo' ti Ānanda bahujano cittaṃ pasādeti,.....thūpāraho.

"Katamañ c' Ānanda atthavaśaṃ paṭicca Tathāgata-sāvako
thūpāraho ?—'Ayaṃ tassa Bhagavato Arahato Sammā-Sam-
buddhassa sāvaka-thūpo' ti Ānanda bahujano cittaṃ pasādeti,..... 25
thūpāraho.

"Katamañ c' Ānanda atthavaśaṃ paṭicca rājā cakkavattī
thūpāraho ?—'Ayaṃ tassa dhammikassa dhammarañño thūpo' ti
Ānanda bahujano cittaṃ pasādeti,.....thūpāraho. Ime kho
Ānanda cattāro thūpārahā" ti. 30

Atha kho āyasmā Ānando vihāraṃ pavisitvā kapisīsaṃ
ālambitvā rodamaṇo aṭṭhāsi: "ahañ ca vat' amhi sekho
sakarapīyo, Satthu ca me parinibbānaṃ bhavissati, yo mamaṃ
anukampako" ti.

(c) *Admonition to Ānanda*

35

Atha kho Bhagavā bhikkhū āmantesi: "kahan nu kho
bhikkhave Ānando" ti ?



“Eso bhante āyasmā Ānando vihāraṃ pavisitvā kapiṣṣaṃ
ālambitvā rodamāno ṭhito : ‘ahañ ca vat’ amhi sekho sakaraṇīyo.
Satthu ca me parinibbānaṃ bhavissati, yo mamaṃ anu-
kampako”ti.

- 5 Atha kho Bhagavā aññatarāṃ bhikkhū āmantesi : “ehi
tvam bhikkhu, mama vacanena Ānandaṃ āmantehi : ‘Satthā taṃ
āvuso Ānanda āmanteti’ti.”

“Evaṃ bhante” ti kho so bhikkhu Bhagavato paṭissutvā
yen’ āyasmā Ānando ten’ upasaṃkami, upasaṃkamitvā āyas-
10 mantāṃ Ānandaṃ etad avoca : ‘Satthā taṃ āvuso Ānanda
āmanteti” ti.

“Evaṃ āvuso” ti kho āyasmā Ānando tassa bhikkhuno
paṭissutvā yena Bhagavā ten’ upasaṃkami, upasaṃkamitvā Bhaga-
vantāṃ abhivādetvā ekamantaṃ nisīdi.

- 15 Ekamantaṃ nisinnaṃ kho āyasmantaṃ Ānandaṃ Bhagavā
etad avoca : “alaṃ Ānanda, mā soci, mā paridevi. Na nu etaṃ
Ānanda mayā patigacc’ eva akkhātaṃ, sabbehi’ eva piyehi
manāpehi nānā-bhāvo vinā-bhāvo aññathā-bhāvo ? Taṃ kut’
ettha Ānanda labbhā ? Yan taṃ jātaṃ bhūtaṃ saṅkhataṃ
20 paloka-dhammaṃ taṃ vata mā palujji ti n’ etaṃ ṭhānaṃ vijjati.
Dīgharattaṃ kho te Ānanda Tathāgato paccupaṭṭhito mettena
kāya-kammaṇa hitena sukhena advayena appamānena, mettena
vacī-kammaṇa...pe...mettena mano-kammaṇa hitena sukhena
advayena appamānena. Katapuñño si tvam Ānanda. Padhānaṃ
25 anuyuñja, khippaṃ hohisi anāsavo”ti.

Atha kho Bhagavā bhikkhū āmantesi : “ye pi te bhikkhave
aheṣuṃ atītaṃ addhānaṃ arahanto sammā-sambuddhā, tesam pi
Bhagavantānaṃ eta-paramā yeva upaṭṭhākā aheṣuṃ seyyathā pi
mayhaṃ Ānando. Ye pi te bhikkhave bhavissanti anāgataṃ
30 addhānaṃ arahanto sammā-sambuddhā, tesam pi Bhagavantānaṃ
eta-paramā yeva upaṭṭhākā bhavissanti seyyathā pi mayhaṃ
Ānando. Paṇḍito kho bhikkhave Ānando, jānāti : ‘ayaṃ kālo
Tathāgataṃ dassanāya upasaṃkamitum, ayaṃ kālo bhikkhūnaṃ,
ayaṃ kālo bhikkhunīnaṃ, ayaṃ kālo upāsakānaṃ, ayaṃ kālo
35 upāsikānaṃ, ayaṃ kālo rañño rāja-mahāmattānaṃ, ayaṃ kālo
titthiyānaṃ, ayaṃ kālo titthiya-sāvakanānaṃ” ti.

(vi) *Former Greatness of Kusinārā*

Āyasmā Ānando Bhagavantam etad avoca : "mā bhante Bhagavā imasmiṃ kuḍḍa-nagarake ujjāṅgala nagarake sākha-nagarake parinibbāyatu. Santi hi bhante aññāni mahā-nagarāni seyyathidaṃ Campā Rājagaham Sāvattī Sāketam Kosambi 5 Bārāṇasī. Ettha Bhagavā parinibbāyatu, ettha bahū khattiya-mahāsālā brāhmaṇa-mahāsālā gahapati-mahāsālā Tathāgate abhippasannā, te Tathāgatassa sarīra-pūjaṃ karissanti" ti.

"Mā h'evaṃ Ānanda avaca, mā h'evaṃ Ānanda avaca, kuḍḍa-nagarakam ujjāṅgala-nagarakam sākha-nagarakan ti. 10

"Bhūta-pubbam Ānanda Rājā Mahā-Sudassano nāma ahosi cakkavattī dhammiko dhamma-rājā cāturanta-vijitāvi janapadatthāvariya-patto satta-ratana-samannāgato. Rañño Ānanda Mahā-Sudassanassa ayaṃ Kusinārā Kusāvattī nāma rājadhānī ahosi, puratthimena ca pacchimena ca dvādasa yojanāni āyāmena, 15 uttarena ca dakkhiṇena ca satta yojanāni vitthārena.

"Kusāvattī Ānanda rājadhānī iddhā c'eva ahosi phītā ca bahu-janā ca ākiṇṇa-manussā ca subhikkhā ca. Seyyathā pi Ānanda devānam Ālakamandā nāma rājadhānī iddhā c'eva phītā ca bahu-janā ca ākiṇṇa-yakkhā ca subhikkhā ca, evam eva kho Ānanda 20 Kusāvattī rājadhānī iddhā c'eva ahosi phītā ca bahu-janā ca ākiṇṇa-manussā ca subhikkhā ca. Kusāvattī Ānanda rājadhānī dasahi saddehi avivittā ahosi divā c'eva rattī ca, seyyathidaṃ batthi-saddena assa-saddena ratha-saddena bheri-saddena mutiṅga-saddena vīṇā-saddena gīta-saddena samma-saddena tāla-saddena 25 asnātha-pivatha-khādathā ti dasamena saddenā" ti.

(vii) *Conversion of Subhadda*

Tena kho pana samayena Subhaddo nāma paribbājako Kusi-nārāyam paṭivasati. Assosi kho Subhaddo paribbājako : 'ajj' eva kira rattiyaṃ pacchime yāme samaṇassa Gotamassa parinibbānam 30 bhavissati' ti.

Atha kho Subhaddo paribbājako yena Upavattanam Mallānam sālavananam yen' āyasmā Ānando ten' upasamkamī ; upasamkamitvā āyasmantanam Ānandanam etad avoca : "sutam me tam bho Ānanda



paribbājakānaṃ vuddhānaṃ mahallakānaṃ ācariya-pācariyānaṃ
bhāsamānānaṃ : 'kadāci karahaci Tathāgatā loke uppajjanti
Arahanto Sammā-Sambuddhā' ti. Ajja ca rattiyā pacchime yāme
samaṇassa Gotamassa parinibbānaṃ bhavissati. Atthi ca me
5 ayam kaṅkhā-dhammo uppanno, evaṃ pasanno ahaṃ samaṇe
Gotame, pahoti me samaṇo Gotamo tathā dhammaṃ desetum
yathā ahaṃ imaṃ kaṅkhā-dhammaṃ pajaheyyaṃ. Svāhaṃ bho
Ānanda labheyyaṃ samaṇaṃ Gotamaṃ dassanāyā' ti.

Evaṃ vutte āyasmā Ānando Subhaddaṃ paribbājakaṃ etad
10 avoca : "alaṃ āvuso Subhadda, mā Tathāgataṃ viheṭhesi.
Kilanto Bhagavā" ti. Dutiyam pi.....Tatthiyam pi kho Subhaddo
paribbājako āyasmantaṃ Ānandaṃ etad avoca : "sutaṃ me taṃ
bho Ānanda.....labheyyaṃ samaṇaṃ Gotamaṃ dassanāyā" ti.
Dutiyam pi.....Tatthiyam pi kho āyasmā Ānando Subhaddaṃ
15 paribbājakaṃ etad avoca : "alaṃ āvuso Subhadda, mā Tathāgataṃ
viheṭhesi. Kilanto Bhagavā" ti.

Assosi kho Bhagavā āyasmato Ānandassa Subhaddena
paribbājakena saddhiṃ imaṃ kathā-sallāpaṃ. Atha kho Bhagavā
āyasmantaṃ Ānandaṃ āmantesi : "alaṃ Ānanda, mā Subhaddaṃ
20 vāresi, labhatam Ānanda Subhaddo Tathāgataṃ dassanāya. Yaṃ
kiñci maṃ Subhaddo pucchissati, sabbaṃ taṃ aññā-pekho va
pucchissati no vihesā-pekho, yaṃ c'assāhaṃ puttṭho vyākariissāmi
taṃ khippam eva ājānissatī" ti.

Atha kho āyasmā Ānando Subhaddaṃ paribbājakaṃ etad
25 avoca : "gacch' āvuso Subhadda, karoti Bhagavā okāsaṃ" ti.

Atha kho Subhaddo paribbājako yena Bhagavā ten' upasaṃ-
kami, upasaṃkamitvā Bhagavatā saddhiṃ sammodi, sammoda-
nīyaṃ kathaṃ sārāṇīyaṃ vītisāretvā ekamantaṃ nisīdi. Ekaman-
taṃ nisinno kho Subhaddo paribbājako Bhagavantaṃ etad avoca :

30 "Ye 'me bho Gotama samaṇa-brāhmaṇā saṃghino gaṇi-
gaṇācariyā ñātā yasassino tittthakarā sādhu-sammata ca bahu-
janassa, seyyathidaṃ Pūraṇo Kassapo, Makkhalī Gosālo, Ajita-
Kesakambalī, Pakudho Kaccāyano, Saṅjayo Belatṭhi-putto,
Nigaṇṭho Nātha-putto, sabbe te sakāya paṭiññāya abbhaññāṃsu,
35 sabbe va na abbhaññāṃsu, ekacce abbhaññāṃsu ekacce na
abbhaññāṃsū" ti ?

"Alaṃ Subhadda ! Tittṭhat' etaṃ : 'Sabbe te sakāya paṭiññāya
abbhaññāṃsu, sabbe va na abbhaññāṃsu, udāhu ekacce abbh-

aññāṃsu ekacce na abbhaññāṃsū' ti. Dhammaṃ te 'Subhadda desessāmi, taṃ suṇāhi, sādhukaṃ manasikarohi, bhāsissāmi' ti.

"Evaṃ bhante" ti kho Subhaddo paribbājako Bhagavato paccassosi. Bhagavā etad avoca :

"Yasmiṃ kho Subhadda dhamma-vinaye Ariyo Aṭṭhaṅgiko 5
Maggo' na upalabbhati, samaṇo pi tattha na upalabbhati, dutiyo
pi tattha samaṇo na upalabbhati, tatiyo pi tattha samaṇo na upa-
labbhati, catuttho pi tattha samaṇo na upalabbhati. Yasmiṃ ca
kho Subhadda dhamma-vinaye Ariyo Aṭṭhaṅgiko Maggo upa-
labbhati, samaṇo pi tattha upalabbhati, dutiyo pi tattha samaṇo 10
upalabbhati, tatiyo pi tattha samaṇo upalabbhati, catuttho pi
tattha samaṇo upalabbhati. Imasmiṃ kho Subhadda dhamma-
vinaye Ariyo Aṭṭhaṅgiko Maggo upalabbhati, idh' eva Subhadda
samaṇo, idha dutiyo samaṇo, idha tatiyo samaṇo, idha catuttho
samaṇo. Suññā parappavādā samaṇehi aññe, ime ca Subhadda 15
bhikkhū sammā vihareyyuṃ, asuñño loko arahantehi assa.

Ekūnatimso vayasā Subhadda

Yaṃ pabbajim kiṃ-kusalānuesi ;

Vassāni paññāsa-samādhikāni

Yato ahaṃ pabbajito Subhadda,

20

Nāyassa dhammassa padesa-vatti.

Ito bahiddhā samaṇo pi n'atthi,

dutiyo pi samaṇo n'atthi, tatiyo pi samaṇo n'atthi, catuttho pi
samaṇo n'atthi. Suññā parappavādā samaṇehi aññe, ime ca
Subhadda bhikkhū sammā vihareyyuṃ, asuñño loko arahantehi 25
assā" ti.

Evaṃ vutte Subhaddo paribbājako Bhagavantam etad
avoca : "abhikkantaṃ bhante, abhikkantaṃ bhante! Seyyathā
pi bhante nikkujjitaṃ vā ukkujjeyya, paṭicchannaṃ vā vivareyya,
mūlhassa vā maggaṃ ācikkheyya, andhakāre vā telappajotaṃ 30
dhāreyya cakkhumanto rūpaṃ dakkhinti ti, evaṃ eva Bhagavatā
aneka-pariyāyena dhammo pakāsito. Esāhaṃ bhante Bhaga-
vantam saraṇaṃ gacchāmi dhammaṃ ca bhikkhu-saṃghaṃ ca.
Labheyyāhaṃ Bhagavato santike pabbajjam, labheyyaṃ upasa-
sampadan" ti.

35

"Yo kho Subhadda añña-titthiya-pubbo imasmiṃ dhamma-
vinaye ākaṅkhati pabbajjam, ākaṅkhati upasampadam, so cattāro



māse parivasati. Catunnaṃ māsānaṃ accayena āraddha-cittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya. Api ca m' ettha puggala-vemattatā veditā"ti.

5 "Sace bhante añña-titthiya-pubbā imasmiṃ dhamma-vinaye ākaṅkhaṇā pabbajjaṃ, ākaṅkhaṇā upasampadaṃ, cattāro māse parivasanti, catunnaṃ māsānaṃ accayena āraddha-cittā bhikkhū pabbājenti upasampādentī bhikkhubhāvāya, ahaṃ cattāri vassāni parivasissāmi, catunnaṃ vassānaṃ accayena āraddha-cittā bhikkhū pabbājentu upasampādentu bhikkhu-bhāvāyā" ti.

10 Atha kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi :

"Tena h' Ānanda Subhaddaṃ pabbājethā"ti. "Evaṃ bhante"ti kho āyasmā Ānando Bhagavato paccassosi.

Atha kho Subhaddo paribbājako āyasmantaṃ Ānandaṃ etad avoca : "lābhā vo āvuso Ānanda, suladdhaṃ vo āvuso
15 Ānanda, ye ettha Satthārā sammukhā antevāsābhisekena abhisittā" ti. Alatta kho Subhaddo paribbājako Bhagavato santike pabbajjaṃ, alatta upasampadaṃ.....So Bhagavato pacchimo sakkhisāvako ahosi.

(viii) Last Words of Buddha

20 Atha kho Bhagavā āyasmantaṃ Ānandaṃ āmantesi :

"Siyā kho pan' Ānanda tumhākaṃ evaṃ assa : 'atīta-satthukaṃ pāvacaṇaṃ, n' atthi no Satthā' ti. Na kho pan' etaṃ Ānanda evaṃ daṭṭhabbaṃ. Yo bho Ānanda mayā Dhammo ca Vinayo ca desito paññatto, so vo mam' accayena Satthā.

25 "Yathā kho pan' Ānanda etarahi bhikkhū aññamaññaṃ 'āvuso'-vādena samudācaranti, no vo mam' accayena evaṃ samudācaritabbā. Theratarena Ānanda bhikkhunā navakataro bhikkhu nāmena vā gottena vā 'āvuso'-vādena vā samudācaritabbo, navakatarena bhikkhunā therataro bhikkhu 'bhante' ti vā 'āyasmā' ti
30 vā samudācaritabbo.

"Ākaṅkhamāno Ānanda saṃgho mam' accayena khuddānu-khuddakāni sikkhāpadāni samūhantu.

"Channassa Ānanda bhikkhuno mam' accayena 'brahmadāḍo' kātabbo" ti.

35 "Katamo pana bhante 'brahma-dāḍo' " ti ?

"Channo Ānanda bhikkhu yaṃ iccheyya taṃ vadeyya, so bhikkhūhi n' eva vattabbo na ovaditabbo na anusāsitaṃ" ti.

Atha Bhagavā bhikkhū āmantesi :

"Siyā kho pana bhikkhave eka-bhikkhussa pi kaṅkhā vā vimati vā Buddh'e vā Dhamme vā Saṃghe vā Magge vā Paṭi- 5
padāya vā. Pucchatha bhikkhave. Mā pacchā vipphaṇṇasārino
ahuvatthā : 'sammukhābhūto no Satthā ahosi, na mayā
sakkhimha Bhagavantam sammukhā paṭipucchitun' " ti.

Evam vutte te bhikkhū tuṇhī ahesum. Dutiyam pi.....
'Tatiyam pi kho Bhagavā bhikkhū āmantesi : "Siyā.....paṭi- 10
pucchitun' " ti. Dutiyam pi.....Tatiyam pi kho te bhikkhū tuṇhī
ahesum.

Atha kho Bhagavā bhikkhū āmantesi :

"Siyā kho pana bhikkhave Satthu-gāravena pi na pucchey-
yātha. Sahāyako pi bhikkhave sahāyakassa arocetū" ti. 15

Evam vutte te bhikkhū tuṇhī ahesum. Atha kho Bhagavā
bhikkhū āmantesi :

"Handa dāni bhikkhave āmantayāmi vo : Vaya-dhammā
saṃkhārā, appamādena sampādetthā" ti. Ayaṃ Tathāgatassa
pacchimā vācā. Atha kho.....Bhagavā parinibbāyī. 20

(ix) Dhātu Vibhāga

Atha kho āyasmā Mahākassapo yena Kusiṇārā-Makuṭa-
bandhanam Mallānam cetiyam yena Bhagavato citako ten' upa-
sāmkami, upasāmkamitvā ekamsam cīvaram katvā añjaliṃ paṇāme-
tvā tikkhattum citakam padakkhiṇam katvā, pādato vivaritvā 25
Bhagavato pāde sirasā vandī. Tāni pi kho pañca bhikkhusatāni
ekamsam cīvaram katvā añjaliṃ paṇāmetvā tikkhattum citakam
padakkhiṇam katvā Bhagavato pāde sirasā vandīmsu. Vandite ca
pan' āyasmatā Mahākassapena tehi ca pañcahi bhikkhusatehi,
sayam eya Bhagavato citako pajjali. Jhāyamānassa pana Bhaga- 30
vato sarīrassa yaṃ ahosi chavī ti vā camman ti vā maṃsan ti vā
nahārū ti vā lasikā ti vā tassa n' eva chārikā paññāyittha na masi,
sarīrān' eva avasissīmsu. Daḍḍhe kho pana Bhagavato sarīre, anta-
likkhā udakadhārā pātubhavitvā Bhagavato citakam nibbāpesi,
udakasālato pi abhunnamitvā Bhagavato citakam nibbāpesi. Kosi- 35
nārakā pi Mallā sabbagandhodakena Bhagavato citakam nibbā-



pesuṃ. Atha kho Kosinārakā Mallā Bhagavato sarīrāṇi sattāhaṃ
'santhāgāre' sattipaṇḍjaraṃ karitvā dhanupākāraṃ parikkhipitvā
naccehi gñehi vāditehi mālehi gandhehi sakkarimṣu parikarimṣu
mānesuṃ pūjesuṃ.

- 5 Assosi kho Rājā Māgadho Ajātasattu Vedehiputto : 'Bhagavā
kira Kusinārāyaṃ parinibbuto' ti. Atha kho Rājā Māgadho Ajāta-
sattu Vedehiputto Kosinārakānaṃ Mallānaṃ dūtaṃ pāhesi :
'Bhagavā pi khattiyo, aham pi khattiyo. Aham pi arahāmi
Bhagavato sarīrānaṃ bhāgaṃ, aham pi Bhagavato sarīrānaṃ
10 thūpaṇ ca mahaṇ ca karissāmi' ti.

Assosuṃ kho Vesālikā Licchavī : 'Bhagavā kira Kusinārāyaṃ
parinibbuto' ti. Atha kho Vesālikā Licchavī Kosinārakānaṃ
Mallānaṃ dūtaṃ pāhesuṃ : 'Bhagavā pi khattiyo, mayam pi
khattiyā. Mayam pi arahāma Bhagavato sarīrānaṃ bhāgaṃ,
15 mayam pi Bhagavato sarīrānaṃ thūpaṇ ca mahaṇ ca karissāmā' ti.

Assosuṃ kho Kāpilavatthavā Sakyā : 'Bhagavā kira' Kusi-
nārāyaṃ parinibbuto' ti. Atha kho Kāpilavatthavā Sakyā Kosi-
nārakānaṃ Mallānaṃ dūtaṃ pāhesuṃ : 'Bhagavā ambhākaṃ ñāti-
seṭṭho. Mayam pi arahāma.....thūpaṇ ca mahaṇ ca karissāmā' ti.

- 20 Assosuṃ kho Allakappakā Bulayo : 'Bhagavā kira Kusi-
nārāyaṃ parinibbuto' ti. Atha kho Allakappakā Bulayo Kosināra-
kānaṃ Mallānaṃ dūtaṃ pāhesuṃ : 'Bhagavā pi khattiyo,
mayam pi khattiyā. Mayam pi arahāma.....thūpaṇ ca mahaṇ ca
karissāmā' ti.

- 25 Assosuṃ kho Rāmagāmakā Koliyā : 'Bhagavā kira Kusi-
nārāyaṃ parinibbuto' ti. Atha kho Rāmagāmakā Koliyā Kosi-
nārakānaṃ Mallānaṃ dūtaṃ pāhesuṃ : 'Bhagavā pi khattiyo,
mayam pi khattiyā. Mayam pi arahāma.....thūpaṇ ca mahaṇ ca
karissāmā' ti.

- 30 Assosi kho Veṭṭhadīpako brāhmaṇo : 'Bhagavā kira Kusi-
nārāyaṃ parinibbuto' ti. Atha kho Veṭṭhadīpako brāhmaṇo Kosi-
nārakānaṃ Mallānaṃ dūtaṃ pāhesi : 'Bhagavā pi khattiyo, aham
asmi brāhmaṇo. Aham pi arahāmi Bhagavato sarīrānaṃ bhāgaṃ,
aham pi Bhagavato sarīrānaṃ thūpaṇ ca mahaṇ ca karissāmi' ti.

- 35 Assosuṃ kho Pāveyyakā Mallā : 'Bhagavā kira Kusinārāyaṃ
parinibbuto' ti. Atha kho Pāveyyakā Mallā Kosinārakānaṃ
Mallānaṃ dūtaṃ pāhesuṃ : 'Bhagavā pi khattiyo, mayam pi



khattiyā. Mayam pi arahāma Bhagavato sarīrānaṃ bhāgaṃ, mayam pi Bhagavato sarīrānaṃ thūpaṃ ca mahaṇ ca karissāma" ti.

Evam vutte Kosinārakā Mallā te saṃghe gaṇe etad avocaṃ :
"Bhagavā ambhakaṃ gāmakkhette parinibbuto. Na mayam dāssāma Bhagavato sarīrānaṃ bhāgaṃ" ti. Evam vutte Doḍo 5
brāhmaṇo te saṃghe gaṇe etad avoca :

Supantu bhonto mama ekavākyatṃ :
ambhakaṃ Buddho ahu khantivādo :
na hi sādhu yaṃ uttamapuggalassa
sarīrabhaṅge siya sampahāro. 10
Sabbe 'va bhonto sahitā samaggā
sammodamānā karom' atṭha bhāge :
vitthārikā hontu disāsu thūpā,
bahujjano cakkhumato pasanno ti.

—"Tena hi brāhmaṇa tvam yeva Bhagavato sarīrāni atṭhadhā 15
samam suvibhattam vibhajāhi" ti. "Evam bho" ti kho Doḍo
brāhmaṇo tesam saṃghānaṃ gaṇānaṃ paṭissutvā Bhagavato
sarīrāni atṭhadhā samam suvibhattam vibhajtvā te saṃghe gaṇe
etad avoca : "imaṃ me bhonto kumbham dadantu, aham pi
kumbhassa thūpaṃ ca mahaṇ ca karissāmi" ti. Adāsu kho te 20
Doḍassa brāhmaṇassa kumbham.

Assosum kho Pippalivaniyā Moriyā : 'Bhagavā kira Kosi-
nārāyam parinibbuto' ti. Atha kho Pippalivaniyā Moriyā Kosi-
nārakānaṃ Mallānaṃ dūtaṃ pāhesum : "Bhagavā pi khattiyo,
mayam pi khattiyā. Mayam pi arahāma Bhagavato sarīrānaṃ 25
bhāgaṃ, mayam pi Bhagavato sarīrānaṃ thūpaṃ ca mahaṇ ca
karissāma" ti.—"N' atthi Bhagavato sarīrānaṃ bhāgo, vibhattāni
Bhagavato sarīrāni, ito aṅgāraṃ harathā" ti. Te tato aṅgāraṃ
harimsu.

29. NOTION OF PUGGALA

30

[Milinda-pañha]

Atha kho Milindo rājā āyasmantaṃ Nāgasenaṃ etad avoca :
"kathaṃ bhadanto āyati, kinnāmo 'si bhante?" ti.—"Nāgaseno ti
kho aham mahārāja āyāmi, Nāgaseno ti maṃ mahārāja sabrahma-



cārī samudācaranti, api ca mātāpitaro nāmaṃ karonti Nāgaseno ti vā Sūraseno ti vā Viraseno ti vā Sīhaseno ti vā, api ca kho mahārāja saṃkhā samaññā paññatti vohāro nāmamattam yad idam Nāgaseno ti, na h' ettha puggalo upalabbhati" ti.

- 5 "Sace bhante Nāgasena puggalo nūpalabbhati, ko etarahi tumhākaṃ cīvara-piṇḍapāta-senāsana-gilānapaccaya-bhesajja-parikhāraṃ deti, ko taṃ paribhuñjati, ko sīlaṃ rakkhati, ko bhāvanam anuyuñjati, ko magga-phala-nibbānāni sacchikaroti, ko paṇam hanati, ko adinnaṃ ādiyati, ko kāmesu micchā carati, ko musā
- 10 bhaṇati, ko majjaṃ pivaṇi, ko pañcānantariyakammaṃ karoti ? Tasmā n' atthi kusalam, n' atthi akusalam, n' atthi kusalā-kusalānaṃ kammānaṃ kattā vā kāretā vā, n' atthi suktādukkatānaṃ kammānaṃ phalaṃ vipāko ; sace bhante Nāgasena yo tumhe māreti n' atthi tassāpi paṇātipāto, tumhākaṃ pi bhante Nāga-
- 15 sena n' atthi ācariyo, n' atthi upajjhāyo, n' atthi upasampadā ; 'Nāgaseno ti maṃ mahārāja sabrahmacārī samudācaranti' ti yaṃ vadesi, katamo ettha Nāgaseno ? Kin nu kho bhante kesā Nāgaseno" ti ?—"Na hi mahārājā" ti.—"Lomā Nāgaseno" ti ?—"Na hi mahārājā" ti.—"Nakhā—pe—dantā taco maṃsaṃ nahāru
- 20 atthi atthimiñjā vakkam hadayaṃ yakanam kilomakaṃ pihakaṃ papphāsaṃ antaṃ antaguṇaṃ udariyaṃ karisaṃ pittaṃ semhaṃ pubbo lohitaṃ sedo medo assu vasā kheḷo siṅghānikā lasikā muttaṃ matthake matthaluṅgaṃ Nāgaseno" ti ?—"Na hi mahārājā" ti.—"Kin nu kho bhante rūpaṃ Nāgaseno" ti ?—"Na hi mahārājā" ti.
- 25 —"Vedanā Nāgaseno ti, saññā Nāgaseno ti, saṃkhārā Nāgaseno ti, viññāṇaṃ Nāgaseno" ti ?—"Na hi mahārājā" ti.—"Kin nu kho bhante rūpa-vedanā-saññā-saṃkhārā-viññāṇaṃ Nāgaseno" ti ?—"Na hi mahārājā" ti.—"Kim pana bhante aññatra rūpa-vedanā-saññā-saṃkhārā-viññāṇaṃ Nāgaseno" ti ?—"Na hi mahārājā" ti.
- 30 —"Tam ahaṃ bhante pucchanto pucchanto na passāmi Nāgasenaṃ, saddo yeva nu kho bhante Nāgaseno, ko pan' ettha Nāgaseno, alikaṃ tvaṃ bhante bhāsasi musāvādaṃ, n' atthi Nāgaseno" ti.

"Tvam kho 'si mahārāja khattiyasukhumālo accantasukhumālo, tassa te mahārāja majjhantikasamayam tattāya bhūmiyā uṇhāya

35 vālikāya kharā sakkara-kāṭhala-vālikā madditvā pādena gacchan-tassa pādā rujanti, kāyo kilamati, cittaṃ upahaññati, dukkhasaha-gataṃ kāyaviññāṇaṃ uppajjati, kin nu kho pāden' āgato 'si udāhu vāhanenā" ti ?—"Nāhaṃ bhante pāden' āgacchāmi, rathenāhaṃ

āgato 'amī' ti.—“Sace tvam mahārāja rathen' āgato 'si, ratham
me ārocehi. Kin nu kho mahārāja isā ratho' ti ?—“Na hi bhante”
ti.—“Akkho ratho ti, cakkāni ratho ti, rathapañjaram ratho ti,
rathadaṇḍako ratho ti, yugam ratho ti, rasmiyo ratho ti,
patodalatthi ratho' ti ?—“Na hi bhante” ti.—“Kin nu kho 5
mahārāja isā - akkha - cakka - rathapañjara - rathadaṇḍa - yuga - rasmi -
patodam ratho' ti ?—“Na hi bhante” ti.—“Kim pana mahārāja
aññatra isā - akkha - cakka - rathapañjara - rathadaṇḍa - yuga - rasmi - pato-
dam ratho' ti ?—“Na hi bhante” ti.—“Tam ahaṃ mahārāja
pucchanto pucchanto na passāmi ratham, saddo yeva nu kho 10
mahārāja ratho, ko pan' ettha ratho, alikam tvam mahārāja
bhāsasi musāvadam, n' atthi ratho : tvam si mahārāja sakala-
Jambudīpe aggarājā, kaesa pana tvam bhāyitvā musā bhāsasi” ti ?
—“Nāham bhante Nāgasena musā bhaṇāmi, isā ca paṭicca
akkhañ ca paṭicca cakkāni ca paṭicca rathapañjarañ ca paṭicca 15
rathadaṇḍakañ ca paṭicca 'ratho' ti samkhā samaññā paññatti
vohāro nāmam pavattati” ti.—“Sādhu kho tvam mahārāja ratham
jānāsi :—evam eva kho mahārāja mayham pi kese ca paṭicca
lome ca paṭicca—pe—matthaluṅgañ ca paṭicca rūpañ ca paṭicca
vedanañ ca paṭicca saññañ ca paṭicca samkhāre ca paṭicca viññāṇa 20
ca paṭicca 'Nāgaseno' ti samkhā samaññā paññatti vohāro nāma-
mattam pavattati, paramatthato pan' ettha puggalo nūpalabbhati.
Bhāsitam p' etaṃ mahārāja Vajirāya bhikkhuniyā Bhagavato
sammukhā :

Yathā hi aṅgasambhārā hoti saddo ratho iti,
evaṃ khandhesu santesu hoti satto ti sammuti ti.”

25

30. KO PAṬISANDAHATI ?

[Milinda-paṇḥa]

Rājā āha : “bhante Nāgasena, ko paṭisandahati ?” ti. Thero
āha : “nāmarūpaṃ kho mahārāja paṭisandahati” ti.—“Kim imaṃ 30
yeva nāmarūpaṃ paṭisandahati” ti ?—“Na kho mahārāja imaṃ
yeva nāmarūpaṃ paṭisandahati, iminā pana mahārāja nāmarūpena
kammaṃ karoti sobhanaṃ vā pāpakaṃ vā, tena kammena aññam



nāmarūpaṃ paṭisandahati" ti.—"Yadi bhante na imaṃ yeva nāma-
rūpaṃ paṭisandahati, nanu so mutto bhavissati pāpakehi kammehi"
ti. Thero āha : "yadi na paṭisandaheyya mutto bhaveyya pāpakehi
kammehi, yasmā ca kho mahārāja paṭisandahati tasmā na mutto
5 pāpakehi kammehi" ti.—"Opammaṃ karohi" ti.

"Yathā mahārāja kocid eva puriso aññatarassa purisassa
ambam avahareyya, tam enaṃ ambasāmiko gahetvā rañño das-
seyya : 'iminā deva purisena mayhaṃ ambā avahaṭā' ti ; so evaṃ
vadeyya : 'nāhaṃ deva imassa ambe avahāmi ; aññe te ambā ye
10 iminā ropitā, aññe te ambā ye mayā avahaṭā, nāhaṃ daṇḍappatto'
ti ; kin nu kho so mahārāja puriso daṇḍappatto bhaveyyā" ti ?—
"Āma bhante, daṇḍappatto bhaveyyā" ti.—"Kena kārāṇenā" ti ?—
"Kiñcāpi so evaṃ vadeyya, purimaṃ bhante ambaṃ apaccakkhāya
pacchimena ambena so puriso daṇḍappatto bhaveyyā" ti.—"Evam
15 eva kho mahārāja, iminā nāmarūpena kammaṃ karoti sobhanam
vā pāpakam vā, tena kammena aññaṃ nāmarūpaṃ paṭisandahati,
tasmā na mutto pāpakehi kammehi" ti.—"Bhiyyo opammaṃ
karohi" ti.

"Yathā mahārāja koci puriso aññatarassa purisassa sālīṃ
20 avahareyya—pe—ucchuṃ avahareyya—pe—, yathā mahārāja koci
puriso hemantike kāle aggim jāletvā visīvetvā avijjhāpetvā pakka-
meyya, atha kho so aggī aññatarassa purisassa khettaṃ daheyya,
tam enaṃ khettsāmiko gahetvā rañño dasseyya : 'iminā deva
purisena mayhaṃ khettaṃ daḍḍhan' ti ; so evaṃ vadeyya :
25 'nāhaṃ deva imassa khettaṃ jhāpemi ; añño so aggī yo mayā
avijjhāpito, añño so aggī yen' imassa khettaṃ daḍḍham, nāhaṃ
daṇḍappatto' ti ; kin nu kho so mahārāja puriso daṇḍappatto
bhaveyyā" ti ?—"Āma bhante, daṇḍappatto bhaveyyā" ti.—
"Kena kārāṇenā" ti ?—"Kiñcāpi so evaṃ vadeyya, purimaṃ
30 bhante aggim apaccakkhāya pacchimena agginā so puriso daṇḍap-
patto bhaveyyā" ti.—"Evam eva kho mahārāja, iminā nāma-
rūpena kammaṃ karoti sobhanam vā pāpakam vā, tena kammena
aññaṃ nāmarūpaṃ paṭisandahati, tasmā na mutto pāpakehi
kammehi" ti.—"Bhiyyo opammaṃ karohi" ti.

35 "Yathā mahārāja kocid eva puriso daharim dārikam vāretvā
suṅkam datvā pakkameyya, sū aparena samayena mahatī assa
vayappattā, tato añño puriso suṅkam datvā vivāhaṃ kareyya,



itaro āgantvā evaṃ vadeyya : 'kissa pana me tvaṃ ambho purisa bhariyaṃ nesi ?' ti ; so evaṃ vadeyya : 'nāhaṃ tava bhariyaṃ nemi ; aññā sā dārikā daharī taruṇī yā tayā vāritā ca dinnasuṅkā ca, aññā 'yaṃ dārikā mahatī vayappattā mayā vāritā dinnasuṅkā cū' ti ; te vivadamānā tava santike āgaccheyyup, kassa tvaṃ mahārāja atthaṃ dhāreyyāsi' ti ?—"Purimassa bhante" ti.—
 "Kimkāraṇā" ti ?—"Kiñcāpi so evaṃ vadeyya, api ca tato yeva sā mahatī nibbattā" ti.—"Evaṃ eva kho mahārāja, kiñcāpi aññaṃ māraṇantikāṃ nāmarūpaṃ aññaṃ paṭisandhisiniṃ nāmarūpaṃ, api ca tato yeva taṃ nibbattaṃ, tasmā na parimutto pāpakehi kammehi" ti.—"Bhiyyo opammaṃ karohi" ti.

"Yathā mahārāja kocid eva puriso gopālakassa hatthato khīraghaṭaṃ kiṇitvā tass' eva hatthe nikkhipitvā pakkameyya : 'sve gabetvā gamissāmi' ti ; taṃ aparajju dadhi sampajjeyya, so āgantvā evaṃ vadeyya : 'dehi me khīraghaṭaṃ' ti ; so dadhiṃ dasseyya, itaro evaṃ vadeyya : 'nāhaṃ tava hatthato dadhiṃ kiṇāmi, dehi me khīraghaṭaṃ' ti ; so evaṃ vadeyya : 'ajānato te khīraṃ dadhi bhūtaṃ' ti ; te vivadamānā tava santike āgaccheyyup, kassa tvaṃ mahārāja atthaṃ dhāreyyāsi' ti ?—"Gopālakassa bhante" ti.—
 "Kimkāraṇā" ti ?—"Kiñcāpi so evaṃ vadeyya, api ca tato yeva taṃ nibbattaṃ" ti.—"Evaṃ eva kho mahārāja, kiñcāpi aññaṃ māraṇantikāṃ nāmarūpaṃ aññaṃ paṭisandhisiniṃ nāmarūpaṃ, api ca tato yeva taṃ nibbattaṃ, tasmā na parimutto pāpakehi kammehi" ti.—"Kallo 'si bhante Nāgasenā" ti.

31. ATTHI SO BHAGAVĀ?

25

[Milinda-pañha]

"Bhante Nāgasena, kim pana Buddho tayā diṭṭho" ti ?—"Na hi mahārājā" ti.—"Kim pana te ācariyehi Buddho diṭṭho" ti ?—"Na hi mahārājā" ti.—"Bhante Nāgasena, na kira tayā Buddho diṭṭho, nāpi kira te ācariyehi Buddho diṭṭho. Tena hi bhante Nāgasena n' atthi Buddho, na h' ettha Buddho paññāyatī" ti.—
 "Atthi pana te mahārāja pubbakā khattiyā ye te tava khattiyavamsassa pubbaṅgamā" ti ?—"Āma bhante, ko samsayo, atthi pubbakā khattiyā ye mama khattiyavamsassa pubbaṅgamā" ti.—



“Ditṭhapubbā tayā mahārāja pubbakā khattiyā” ti?—“Na hi
 bhante” ti.—“Ye pana taṃ mahārāja anusāsanti, purohitā senā-
 patino akkhaḍassā mahāmattā, tehi pubbakā khattiyā ditṭha-
 pubbā” ti?—“Na hi bhante” ti.—“Yadī pana te mahārāja
 5 pubbakā khattiyā na ditṭhā, nāpi kira te anusāsakehi pubbakā
 khattiyā ditṭhā, kattha pubbakā khattiyā, na h’ ettha pubbakā
 khattiyā paññāyanti” ti.—“Dissanti bhante Nāgasena pubba-
 kānaṃ khattiyānaṃ anubhūtāni paribhogabhaṇḍāni, seyyathīdaṃ :
 setacchattaṃ uṇḥissaṃ pāḍukā vālavijani khaggaratanāṃ mahā-
 10 rahāni ca sayanāni, yehi mayā jāneyyāma saddaheyyāma : atthi
 pubbakā khattiyā” ti.—“Evam eva kho mahārāja mayā p’
 etaṃ Bhagavantāṃ jāneyyāma saddaheyyāma, atthi taṃ kāraṇaṃ
 yena mayā kāraṇena jāneyyāma saddaheyyāma : atthi so
 Bhagavā ti. Katamaṃ taṃ kāraṇaṃ ? Atthi kho mahārāja tena
 15 Bhagavatā jānatā passatā arahatā sammāsambuddhena anubhūtāni
 paribhogabhaṇḍāni, seyyathīdaṃ : cattāro satipāṭṭhānā, cattāro
 sammappadhānā, cattāro iddhipādā, pañc’ indriyāni, pañca balāni,
 satta bojjhaṅgā, ariyo aṭṭhaṅgiko maggo, yehi sadevako loko jānāti
 saddahati : atthi so Bhagavā ti. Iminā mahārāja kāraṇena,
 20 iminā hetunā, iminā nayena, iminā anumānena ñātappaṃ : atthi
 so Bhagavā ti.

Bahū jane tārayitvā nibbuto upadhikkhaye.

anumānena ñātappaṃ : atthi so dipaduttamo” ti.

“Bhante Nāgasena, opammaṃ karohī” ti.—“Yathā mahārāja
 25 nagaravaḍḍhaki nagaraṃ māpetukāmo paṭhamāṃ tāva samaṃ
 anunnataṃ anonataṃ asakkharapāsāṇaṃ nirupaddavaṃ anavajjaṃ
 ramaṇiyaṃ bhūmibhāgaṃ anuviloketvā yaṃ tattha visamaṃ taṃ
 samaṃ kārāpetvā khāṇukaṇṭakaṃ visodhāpetvā tattha nagaraṃ
 māpeyya sobhanaṃ vibhattaṃ bhāgaso mitaṃ ukkiṇṇa-parikhā-
 30 pākāraṃ daḷha-gopur’-aṭṭāla-koṭṭakaṃ puthu-caccara-catukka-
 sandhi-siṅghāṭakaṃ suci-samātala-rājamaggāṃ suvibhatta-antarā-
 paṇaṃ ārāma’-uyyāna-taḷāka-pokkharāṇi-udapāna-sampannaṃ bahu-
 vidha-devatṭhāna-patimaṇḍitaṃ sabbadosavirahitaṃ, so tasmaṃ
 nagare sabbathā vepullataṃ patte aññaṃ desaṃ upagaccheyya,
 35 atha taṃ nagaraṃ aparena samayena iddhaṃ bhaveyya phītaṃ
 subhikkhaṃ khemaṃ samiddhaṃ sivaṃ anītikaṃ nirupaddavaṃ
 nānājanasamākulaṃ, puthū khattiyā brāhmaṇā yessa suddā-batthā-



robhā assārohā rathukā pattikā dhanuggahā tharuggahā celakā
 calakā piṇḍadāvikā uggā rājaputtā pakkhandino mahānāgā sūrā
 vammīno yodhino dāsaputtā bhaṭṭiputtā mallagaṇā ālārikā sūdā
 kappakā nahāpakā cundā mālākārā suvaṇṇakārā sajjhakārā sāsakārā
 tipukārā lohakārā vaṭṭakārā ayakārā maṇikārā pesakārā kumbha- 5
 kārā loṇakārā caminakārā rathakārā dantakārā rujjukārā koccha-
 kārā sūttakārā vilivakārā dhanukārā jiyakārā usukārā cittakārā
 raṅgakārā rajakā tantavāyā tunnavāyā heraṇṇikā dussikā gandhikā
 tiṇahārakā kaṭṭhabhārakā bhatakā paṇṇikā phalikā mūlikā odanikā
 pūvikā macchikā mamsikā majjikā naṭakā naccakā laṅghakā 10
 indajālīkā vetālīkā mallā chavaḍḍhakā pupphachaddakā venā nesādā
 gaṇikā lāsikā kumbhadāsiyo Saka-Yavana-Cīna-Vilātā Ujjenakā
 Bhārukacchakā Kāsi-Kosalāparantakā Māgadhakā Sāketakā
 Soratṭhakā Pāṭheyyakā Koṭumbara-Mādhurakā Alasanda-Kasmīra-
 Gandhārā taṃ nagaraṃ vāsāya upagatā nānāvisayino janā navam 15
 suvibhattaṃ adosaṃ anavajjaṃ ramaṇiyaṃ taṃ nagaraṃ passitvā
 anumānena jānanti : cheko vata bho so nagaravaḍḍhaki yo imassa
 nagarassa māpetā iti. Evam eva kho mahārāja so Bhagavā asamo
 asamasamo appaṭṭisamo asadiso atulo asaṅkheyyo appameyyo aparī-
 meyyo amitaguṇo guṇapāramippatto anantadhiti anantatejo ananta- 20
 viriyo anantabalo buddhabalapāramiṃ gato sasenaṃ Māraṃ
 parājetvā diṭṭhijālaṃ padāletvā avijjaṃ khepetvā vijjaṃ uppādetvā
 dhammukkaṃ dhārayitvā sabbaññutaṃ pāpuṇitvā nijjita-vijita-
 saṅgāmo dhamma-nagaraṃ māpesi'' ti.

32. DHAMMA-NAGARA

25

[Milinda-paṇha]

“Bhagavato kho mahārāja dhamma-nagaraṃ sīla-pākāraṃ hiri-
 parikhaṃ ṇāṇa-dvārakoṭṭhakaṃ viriya-aṭṭālakam saddhā-esikaṃ
 sati-dovārikaṃ paṇṇā-pāsādaṃ Suttanta-caccaraṃ Abhidhamma-
 siṅghāṭakaṃ Vinaya-vinicchayaṃ satipaṭṭhāna-vīthikaṃ. 30

“Bhagavato kho mahārāja dhamma-nagare evarūpā janā paṭi-
 vasanti : Suttantikā Venayikā Abhidhammikā Dhammakathikā
 Jātakabhāṇakā Dīghabhāṇakā Majjhimbhāṇakā Samyuttabhāṇakā
 Aṅguttarabhāṇakā Khuddakabhāṇakā sīlasampannā samādhisam-
 pannā paṇṇāsampannā bojjhaṅgabhāvanāratā vipassakā sadattha- 35



m-anuyuttā āraññikā rukkhamūlikā abbhokāsikā palālapuñjakā
 soṣānikā nesajjikā paṭipannakā phalaṭṭhā sekḥā phalasamaṅgino
 sotāpannā sakadāgāmino anāgāmino arahanto tevijjā chaḷa-
 bhiññā iddhimanto paññāya pāramim gatā satipaṭṭhāna-sammap-
 5 padhāna-iddhipāda-indriya-bala-bojjhaṅga-maggavara - jhāna-vimo-
 kha-rūpārūpa-santasukhasamāpatti-kusalā, tehi arahantehi ākulam
 samākulam ākiṇṇam samākiṇṇam naḷavana-saravanaṃ iva
 dhamma-nagaraṃ ahosi. Bhavatiha :

10 Vitarāgā vītadosā vītamohā anāsavā
 vītataphā anādānā dhamma-nagare vasanti te ti."

33. BUDDHO PŪJAM SĀDIYATI ?

[Milinda-pañha]

"Bhante Nāgasena, ime tiṭṭhiyā evaṃ bhaṇanti : 'yadi
 Buddho pūjam sādiyati na parinibbuto Buddho, samyutto lokena
 15 antobhaviko lokasmim iokaśādhāraṇo, tasmā tassa kato adhikāro
 vañjho bhavati aphaḷo : yadi parinibbuto, visamyutto lokena nissaṭo
 sabbabhavēhi, tassa pūjā na uppajjati, parinibbuto na kiñci
 sādiyati, asādiyantassa kato adhikāro vañjho bhavati aphaḷo' ti.
 Ubhatokoṭṭiko eso pañho, n' eso visayo appattamānasānam,
 20 mahantānam yev' eso visayo, bhind' etaṃ diṭṭhiyālam, ekamse
 ṭhapaya, tav' eso pañho anuppatto, anāgatānam Jinaputtānam
 cakkhum dehi paravādaniggahāyā" ti.

Thero āha : "parinibbuto mahārāja Bhagavā, na ca Bhagavā
 pūjam sādiyati. Bodhimūle yeva Tathāgatassa sādiyanā pahīnā,
 25 kim pana anupādisesāya nibbāna-dhātuyā parinibbutassa.
 Bhāsitaṃ p' etaṃ mahārāja therena Sāriputtena Dhamma-
 senāpatinā :

Pūjiyantā asamasamā saddevamānusehi te
 na sādiyanti sakkāram, buddhānam esa dhammatā ti."

30 Rājā āha : "bhante Nāgasena, putto vā pituno vaṇṇam
 bhāsati pitā vā puttassa vaṇṇam bhāsati, na c' etaṃ kāraṇam
 paravādanam niggahāya, pasādapakāsanam nām' etaṃ, iñgha me
 tvaṃ tattha kāraṇam sammā brūhi sakavādassa paṭiṭṭhāpanāya
 diṭṭhiyāviniveṭhanāyā" ti.

Thero āha : “parinibbuto mahārāja Bhagavā, na ca Bhagavā
 pūjaṃ sādīyati, asādīyantass’ eva Tathāgatassa devamanussā
 dhāturatanam vatthum karitvā Tathāgatassa āṇaratanārammaṇena
 sammāpaṭipattim sevantā tisso sampattiyo paṭilabhanti. Yathā
 mahārāja mahatimahā-aggikkhandho pajjalitvā nibbhūyeyya, api nu
 kho so mahārāja aggikkhandho sādīyati tiṇakatṭhupādānaṃ” ti ?
 —“Jalamāno pi so bhante mahā-aggikkhandho tiṇakatṭhupādānaṃ
 na sādīyati, kim pana nibbuto upasanto acetano sādīyati” ti ?
 —“Tasmim pana mahārāja aggikkhandhe uparate upasante loke
 aggi suñño hoti” ti ?—“Na hi bhante, katṭham aggiassa vatthu
 hoti upādānaṃ, ye keci manussā aggikāma te attano thāmabala-
 viriyena paccattapurisakārena katṭham manthayitvā aggim nibbat-
 tetvā tena agginā aggikaraṇīyāni kammāni karonti” ti.—“Tena
 hi mahārāja titthiyānaṃ vacanaṃ micchā bhavati—‘asādīyantassa
 kato adhikāro vañjho bhavati aphaḷo’ ti. Yathā mahārāja mahati-
 mahā-aggikkhandho pajjali, evam eva Bhagavā dasasahasimhi
 lokadhātuyā buddhasiriyā pajjali ; yathā mahārāja mahatimahā-
 aggikkhandho pajjalitvā nibbuto, evam eva Bhagavā dasasahas-
 simhi lokadhātuyā buddhasiriyā pajjalitvā anupādisesāya nibbāna-
 dhātuyā parinibbuto ; yathā mahārāja nibbuto aggikkhandho
 tiṇakatṭhupādānaṃ na sādīyati, evam eva kho Lokahitassa sādīyanā
 pahīnā upasantā ; yathā mahārāja manussā nibbute aggikkhandhe
 anupādāne attano thāmabalaviriyena paccattapurisakārena katṭham
 manthayitvā aggim nibbattetvā tena agginā aggikaraṇīyāni kam-
 māni karonti, evam eva devamanussā Tathāgatassa parinibbutassa
 asādīyantass’ eva dhāturatanam vatthum karitvā Tathāgatassa
 āṇaratanārammaṇena sammāpaṭipattim sevantā tisso sampattiyo
 paṭilabhanti. Iminā pi mahārāja kāraṇena Tathāgatassa pari-
 nibbutassa asādīyantass’ eva kato adhikāro avañjho bhavati
 saphalo” ti.

30

34. KAMMA

[Milinda-paṇḥa]

Rājā āha : “Bhante Nāgasena, yān’ imāni pañc’ āyatanāni,
 kin nu tāni nānākammehi nibbattāni udāhu ekena kammenā ?” ti.
 —“Nānākammehi mahārāja nibbattāni, na ekena kammenā” ti.

35



—“Opammaṃ karohi” ti.—“Taṃ kiṃ maññasi mahārāja :
ekasmiṃ khette pañca bijāni vapeyyuṃ, tesam nānābijānaṃ
nānāphalāni nibbatteyyuṃ” ti ?—“Āma bhante, nibbatteyyuṃ” ti.
“Evam eva kho mahārāja yān’ imāni pañc’ āyatanāni tāni
5 nānākammehi nibbattāni, na ekena kammena” ti.—“Kallo si
bhante Nāgasenā” ti.

Rājā āha : “Bhante Nāgasena, kena kāraṇena maṇussā na
sabbe samakā, aññe appāyukā aññe dīghāyukā, aññe bāvābādhā
aññe appābādhā, aññe dubbāṇṇā aññe vaṇṇavanto, aññe appe-
10 sakkhā aññe mahesakkhā, aññe appabhogā aññe mahābhogā, aññe
nīcakulīnā aññe mahākulīnā, aññe duppaññā aññe paññāvanto ?” ti.
—Thero āha : “kissa pana mahārāja rukkhā na sabbe samakā,
aññe ambilā aññe lavaṇā aññe tittakā aññe kaṭukā aññe kasāvā
aññe madhurā ?” ti.—“Maññāmi bhante bijānaṃ nānākaraṇenā” ti.
15 —“Evam eva kho mahārāja kammānaṃ nānākaraṇena maṇussā
na sabbe samakā, aññe appāyukā aññe dīghāyukā, aññe bāvā-
bādhā aññe appābādhā, aññe dubbāṇṇā aññe vaṇṇavanto, aññe
appesakkhā aññe mahesakkhā, aññe appabhogā aññe mahābhogā,
aññe nīcakulīnā aññe mahākulīnā, aññe duppaññā aññe
20 paññāvanto. Bhāsitaṃ p’ etaṃ mahārāja Bhagavatā : ‘Kamma-
ssakā māṇava sattā, kammaḍāyādā kammayonī kammabandhū
kammaṇiṣṇasaraṇā, kammaṃ satte vibhajati, yad idaṃ hinappa-
ṇītatāyā’ ” ti.—“Kallo ‘si bhante Nāgasenā” ti.

35. VĀYĀMA

25

[Milinda-pañha]

Rājā āha : “bhante Nāgasena, tumhe bhaṇatha : ‘kin ti
imaṃ dukkhaṃ nirujjheyya aññāṇ ca dukkhaṃ na uppajjeyyā ti
etadathā mahārāja ambhakaṃ pabbajjā’ ti. Kiṃ paṭigacc’
eva vāyāmitena, nannu sampatte kāle vāyāmitabban ?” ti.—Thero
30 āha : “sampatte kāle mahārāja vāyāmo akiccakaro bhavati, paṭi-
gacc’ eva vāyāmo kiccakaro bhavati” ti.—“Opammaṃ karohi”
ti.—“Taṃ kiṃ maññasi mahārāja : yadā tvaṃ pipāsito bhavēy-
yāsi tadā tvaṃ udapānaṃ khaṇāpeyyāsi taḷūkaṃ khaṇāpeyyāsi :
‘pāṇīyaṃ pivissāmi’ ” ti ?—“Na hi bhante” ti.—“Evam eva kho
35 mahārāja sampatte kāle vāyāmo akiccakaro bhavati, paṭigacc’ eva

vāyāmo kiccakaro bhavati" ti.—"Bhiyyo opammaṃ karohi" ti.
 —"Tvam kiṃ maññasi mahārāja : yadā tvam bubhukkhito
 bhaveyyāsi tadā tvam khettaṃ kasāpeyyāsi sālīṃ ropāpeyyāsi
 dhaññaṃ atiharāpeyyāsi 'bhattaṃ bhuñjissāmi'" ti.—"Na hi
 bhante" ti.—"Evam eva kho mahārāja sampatte kāle vāyāmo 5
 akiccakaro bhavati, paṭigacce' eva vāyāmo kiccakaro bhavati" ti.—
 "Bhiyyo opammaṃ karohi" ti.—"Taṃ kiṃ maññasi mahārāja :
 yadā te saṅgāmo paccupaṭṭhito bhaveyya tadā tvam parikhaṃ
 khaṇāpeyyāsi pākāraṃ kārāpeyyāsi gopuraṃ kārāpeyyāsi aṭṭālakam
 kārāpeyyāsi dhaññaṃ atiharāpeyyāsi, tadā tvam hatthismim 10
 sikkheyyāsi assasim sikkheyyāsi rathasmim sikkheyyāsi
 dhanusmim sikkheyyāsi tharusmim sikkheyyāsi" ti ?—"Na hi
 bhante" ti.—"Evam eva kho mahārāja sampatte kāle vāyāmo
 akiccakaro bhavati, paṭigacce' eva vāyāmo kiccakaro bhavati.
 Bhāsitaṃ p' etaṃ mahārāja Bhagavatā :

15

Paṭigacce' eva taṃ kayirā yaṃ jaññaṃ hitaṃ attano :
 na sākaṭikacintāya, mantā' dhīro parakkame.
 Yathā sākaṭiko nāma samaṃ hitvā mahāpathaṃ
 visamaṃ maggaṃ āruya akkhacchinno va jhāyati,
 Evam dhammā apakkamma adhammaṃ anuvattiya 20
 mano maccumukhaṃ patto akkhacchinno va socati ti."

36. GIHI AND PABBAJITA

[Milinda-paṭha]

"Bhante Nāgasena, bhāsitaṃ p' etaṃ Bhagavatā : 'Gihino vā
 'haṃ bhikkhave pabbajitassa vā sammā-paṭipattim vaṇṇemi, gihī 25
 vā bhikkhave pabbajito vā sammā paṭipanno sammā-paṭipattādhī-
 karaṇaṃ ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ' ti. Yadi
 bhante Nāgasena gihī odāta-vasano kāma-bhogī putta-dāra-sam-
 bādhasayanam ajjhūvasanto Kāsikacandanaṃ paccanubhonto mālā-
 gandhavilepanam dhārento jātarūpa-rajataṃ sādhiyanto maṇi-kanaka- 30
 vicitta-molibaddho sammā paṭipanno ārādhako hoti ñāyaṃ
 dhammaṃ kusalaṃ, pabbajito pi bhaṇḍu kāsāvavattha-vasano
 parapiṇḍam ajjhupagato catūsu sīlakkhandhesu sammā paripūrakārī
 diyaḍḍhesu sikkhāpadasatesu samādāya vattanto terasasu dhuta-
 gūpesu anavasesam vattanto sammā paṭipanno ārādhako hoti 35



ñāyaṃ dhammaṃ kusalaṃ ; tattha bhante ko viseso gihino vā
pabbajitassa vā, aphaḷaṃ hoti tapokammaṃ, niraṭṭhikā pabbajjā,
vañjhā sikkhāpada-gopānā, moghaṃ dhutaḡaṇa-samādanāṃ, kiṃ
tattha dukkhaṃ anuciṇṇena, nanu nāma sukheṇ' eva sukhaṃ

5 adhigantabban'' ti.

''Bhāsitaṃ p' etaṃ mahārāja Bhagavatā : 'Gihino vā 'haṃ
bhikkhave pabbajitassa vā sammāpaṭipattiṃ vaṇṇemi, gihī vā
bhikkhave pabbajito vā sammā paṭipanno sammāpaṭipattādhī-

10 karaṇaṃ ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ' ti. Evam
etaṃ mahārāja, sammā paṭipanno va seṭṭho. Pabbajito pi
mahārāja : pabbajito 'mhi ti na sammā paṭipajjeyya, atha kho so
ārakā va sāmāññā, ārakā va brahmaññā ; paḡ eva gihī odātavasano.
Gihī pi mahārāja sammā paṭipanno ārādhako hoti ñāyaṃ
dhammaṃ kusalaṃ, pabbajito pi mahārāja sammā paṭipanno

15 ārādhako hoti ñāyaṃ dhammaṃ kusalaṃ. Api ca mahārāja
pabbajito va sāmāññassa issaro adhipati, pabbajjā mahārāja
bahugūṇā anekaḡaṇā appamāṇagūṇā, na sakkā pabbajjāya ḡaṇā
parimāṇaṃ kātuṃ. Yathā mahārāja kāmadadassa maṇiratanassa
na sakkā dhanena aggho parimāṇaṃ kātuṃ : ettakaṃ maṇi-

20 ratanassa mūlan ti ; evam eva kho mahārāja pabbajjā bahugūṇā
anekaḡaṇā appamāṇagūṇā, na sakkā pabbajjāya ḡaṇā parimāṇaṃ
kātuṃ. Yathā vā pana mahārāja mahāsamudde ūmiyo na sakkā
parimāṇaṃ kātuṃ : ettakā mahāsamudde ūmiyo ti ; evam eva
kho mahārāja pabbajjā bahugūṇā anekaḡaṇā appamāṇagūṇā, na

25 sakkā pabbajjāya ḡaṇā parimāṇaṃ kātuṃ. Pabbajitassa mahārāja
yaṃ kiñci karaṇīyaṃ sabbaṃ taṃ khippaṃ eva samijjhati no
cirarattāya. Kiṃkaraṇaṃ ? Pabbajito mahārāja appiccho hoti
santutṭho pavivitto asaṃsaṭṭho āradḡhaviriyo nirālayo aniketo
paripunṇasīlo sallekhitācāro dhutaḡaṇaṭṭikusaḡo hoti ; taṃkaraṇā

30 pabbajitassa yaṃ kiñci karaṇīyaṃ sabbaṃ taṃ khippaṃ eva
samijjhati no cirarattāya. Yathā mahārāja niggaṇṭhi-sama-
sudhota-uju-vimala-nārāco susajjito sammā vahaṭi, evam eva kho
mahārāja pabbajitassa yaṃ kiñci karaṇīyaṃ sabbaṃ taṃ khippaṃ
eva samijjhati no cirarattāyā'' ti.

35 ''Sādhū bhante Nāgasena, evam etaṃ, tathā sampaṭicchāmi'' ti.

37. IMPORTANCE OF SĪLA

[Milinda-paṭha]

“Kimplakkhaṇaṃ bhante sīlaṃ” ti ?—“Patitṭhāna-lakkhaṇaṃ mahārāja sīlaṃ sabbesaṃ kusalānaṃ dhammānaṃ : indriya-bala-
 bojjaṅga-magga-satipatṭhāna-sammappadhāna-iddhipāda-jhāna-vi- 5
 mokha-samādhi-samāpattīnaṃ sīlaṃ patitṭhā, sīle patitṭhitassa kho mahārāja sabbe kusalā dhammā na parihāyanti” ti.—“Opammaṃ karohi” ti.—“Yathā mahārāja ye keci bījagāmā-bhūtagāmā vuddhiṃ virūḷhiṃ vepullaṃ āpajjanti sabbe te paṭhaviṃ nissāya paṭhaviyaṃ patitṭhāya, evaṃ eva kho mahārāja yogāvacaro sīlaṃ 10
 nissāya sīle patitṭhāya pañc’ indriyāni bhāveti : saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ” ti.—
 “Bhiyyo opammaṃ karohi” ti.—“Yathā mahārāja ye keci bala-karaṇīyā kammantā kariyanti sabbe te paṭhaviṃ nissāya paṭhaviyaṃ patitṭhāya, evaṃ eva kho mahārāja yogāvacaro sīlaṃ nissāya 15
 sīle patitṭhāya pañc’ indriyāni bhāveti : saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ” ti.—
 “Bhiyyo opammaṃ karohi” ti.—“Yathā mahārāja nagaravaḍḍhaki nagaraṃ māpetukāmo paṭhamam nagaraṭṭhānaṃ sodhāpetvā khāṇukaṇṭakaṃ apakaḍḍhāpetvā samaṃ kārāpetvā tato aparabhāge 20
 vīthi-catukka-siṅghāṭakādi-paricchedena vibhajitvā nagaraṃ māpeti, evaṃ eva kho mahārāja yogāvacaro sīlaṃ nissāya sīle patitṭhāya pañc’ indriyāni bhāveti : saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ ti. Bhāsitaṃ p’
 etaṃ mahārāja Bhagavatā : 25

Sīle patitṭhāya naro sapañño
 cittaṃ paññaṃ ca bhāvayaṃ
 ātāpi nīpako bhikkhu
 so imaṃ vijaṭṭhaye jaṭaṇ ti.

Ayaṃ patitṭhā dharaṇī ’va pāṇinaṃ,
 idaṃ ca mūlaṃ kusalābhivuddhiyā,
 mukhaṃ c’ idaṃ sabbajinānusāsane
 yo sīlakkhandho varapātimokkhiyo ti.”

30

—“Kallo ’ei bhante Nāgasenā” ti.



38. NIBBĀNA

[Milinda-pañha]

“Bhante Nāgasena, tumhe bhaṇatha : ‘nibbānaṃ na atītaṃ
na anāgataṃ na paccuppannaṃ, na uppannaṃ na anuppannaṃ na
5 uppādanīyaṃ’ ti. Idha bhante Nāgasena yo koci sammā paṭipanno
nibbānaṃ sacchikaroti so uppannaṃ sacchikaroti udāhu uppādetvā
sacchikaroti” ti ?—“Yo koci mahārāja sammā paṭipanno nibbānaṃ
sacchikaroti so na uppannaṃ sacchikaroti na uppādetvā sacchi-
karoti. Āpi ca mahārāja atth’ esā nibbānadhātu yaṃ so sammā
10 paṭipanno sacchikaroti” ti.—“Mā bhante Nāgasena imaṃ
pañhaṃ paṭicchannaṃ katvā dīpehi, vivaṭaṃ pākataṃ katvā dīpehi,
chandaajāto ussahajāto yaṃ te sikkhitaṃ taṃ sabbhaṃ etth’ ev’
ākiraṃhi, etthāyaṃ jano sammūlho vimatijāto saṃsayapakkhanno,
bhind’ etaṃ antodosaśallaṇ” ti.

15 “Atth’ esā mahārāja nibbānadhātu santā sukhā paṇīta, taṃ
sammā paṭipanno Jinānusattbiyā saṃkhāre sammasanto paññāya
sacchikaroti. Yathā mahārāja antevāsiko ācariyānusattbiyā vijjāṃ
paññāya sacchikaroti, evaṃ eva kho mahārāja sammā paṭipanno
Jinānusattbiyā paññāya nibbānaṃ sacchikaroti. Kathaṃ pana
20 nibbānaṃ daṭṭhabbaṃ ti ? Anītito nirupaddavato abhayato khemato
santato sukhato sātato paṇītato sucito sītalato daṭṭhabbaṃ.

“Yathā mahārāja puriso bahukaṭṭhapuñjēna jalita-katṭhitena
agginā dayhamāno vāyāmena tato muñcitvā niraggikokāsaṃ
pavisitvā tattha paramasukhaṃ labheyya, evaṃ eva kho mahārāja
25 yo sammā paṭipanno so yoniso manasikārena byapagata-tividhag-
gi-santāpaṃ paramasukhaṃ nibbānaṃ sacchikaroti. Yathā mahā-
rāja aggi evaṃ tividhaggi daṭṭhabbo, yathā aggigato puriso evaṃ
sammā paṭipanno daṭṭhabbo, yathā niraggikokāso evaṃ nibbānaṃ
daṭṭhabbaṃ.

30 “Yathā vā pana mahārāja puriso ahi-kukkura-manussa-kuṇapa-
sarīraṃ jaṇṇa-koṭṭhāsarāsigaṭo kuṇapa-jaṭṭajātitaṇṭaram anupavitṭho
vāyāmena tato muñcitvā nikkūṇapokāsaṃ pavisitvā tattha parama-
sukhaṃ labheyya, evaṃ eva kho mahārāja yo sammā paṭipanno
so yoniso manasikārena byapagata-kilesakuṇapaṃ paramasukhaṃ
35 nibbānaṃ sacchikaroti. Yathā mahārāja kuṇapaṃ evaṃ pañca



kāmaguṇā datṭhabbā, yathā kuṇapagato puriso evaṃ sammā-
paṭipanno datṭhabbo, yathā nikkūṇapokāso evaṃ nibbānaṃ
datṭhabbaṃ.

“Yathā vā pana mahārāja puriso bhūto tasito kampito viparita-
vibbhanta-citto vāyāmena tato muñcivā dāhaṃ thiraṃ aśalam 5
abhayaṭṭhānaṃ pavasitvā tattha paramasukhaṃ labheyya, evaṃ eva
kho mahārāja yo sammā paṭipanno so yoniso manasikārena
byapagata-bhayaśāntāsaṃ paramasukhaṃ nibbānaṃ sacchikaroti.
Yathā mahārāja bhayaṃ evaṃ jāti-jarā-byādhi-maraṇaṃ paṭicca
aparāparaṃ pavatta-bhayaṃ datṭhabbaṃ, yathā bhūto puriso evaṃ 10
sammā paṭipanno datṭhabbo, yathā abhayaṭṭhānaṃ evaṃ nibbānaṃ
datṭhabbaṃ.

“Yathā vā pana mahārāja puriso kiliṭṭha-malina-kaḷa-
kaddamadese patito vāyāmena taṃ kalala-kaddamaṃ apavāhetvā
parisuddha-vimaladesaṃ upagantvā tattha paramasukhaṃ labheyya, 15
evaṃ eva kho mahārāja yo sammā paṭipanno so yoniso manasi-
kārena byapagata-kilesa-mala-kaddamaṃ paramasukhaṃ nibbānaṃ
sacchikaroti. Yathā mahārāja kalalaṃ evaṃ lābhasakkāro siloko
datṭhabbo, yathā kalalagato puriso evaṃ sammā paṭipanno
datṭhabbo, yathā parisuddha-vimaladeso evaṃ nibbānaṃ 20
datṭhabbaṃ.”



POETRY

[The scheme outlined in the poetry portion is wider in the sense that it bears not only on the early life of Buddha, his teachings and his disciples but also on the propagation of Buddhism down to the time of Asoka. The series begins with a piece from the Suttanipāṭa containing the rejoicings of devas and men at the birth of prince Siddhattha, who was destined to be Buddha. It virtually closes with two pieces from the Mahāvamsa, one describing the despatch of missionaries from Pāṭaliputta to all quarters, the other narrating how a graft of the Bo tree was obtained for planting in the island of Ceylon as a living symbol of Buddhism. It includes, besides some pieces from the Suttanipāṭa, the Thera-Therī-Gāthā and the Apadāna, a few more topics from the Mahāvamsa to indicate the chronology of events reflected by the account of the Conquest of Ceylon, which closely followed the Parinibbāna of Buddha, and by those of the three Buddhist Councils, of which the first was convened immediately after Buddha's demise, the second just a century after, and the third in the reign of Asoka. The whole scheme is set in a frame, with the Prologue of the Nālaka-sutta on the top and the Select Gāthās from the Udāna at the bottom.]

Thus encased, the scheme presents a variety of pieces—lyrical, narrative, epic and reflective. The poems are characterised mainly by their spontaneity and rhythm and at places by their archaism. The Prologue stands out as the earliest specimen of Kāvya poetry, on which was modelled the composition of the classical kāvyas of Aśvaghoṣa and Kālidāsa. The poems selected from the Thera-Therī-Gāthā are beautiful songs of praise uttered in deep devotion to Buddha for the transcendental experience and perfect tranquility attained by the Brethren and Sisters. The narrative verses from the Apadāna, cast in the same mould, breathe the same spirit, though the expressions are more matter-of-fact than poetic. The pieces from the Mahāvamsa serve as instances of the style of epic-chronicle that developed in Ceylon. The Udāna gāthās offer the finest variety of didactic poetry, deeper in tone and more enduring in effect than the gāthās of the Dhammapada.]



1. REJOICINGS AT SIDDHATTHA'S BIRTH

[Suttanipāta : Prologue of the Nālaka-sutta]

1. Anandajāte Tidasa-gaṇe patite
sakkacca Indaṃ sucivasane ca deve
dussaṃ gahetvā ati-r-iva thomayante
Asito isi addasa divāvihāre.
2. Disvāna deve muditamane udagge
cittim karitvā idam avocāsi tattha :
"kiṃ devasaṃgho ati-r-iva kalyarūpo,
dussaṃ gahetvā bhamayatha kiṃ paṭicca.
3. Yadā pi āsi asurehi saṅgamo,¹
jāyo surānaṃ asurā parājitā,
tadā pi n' etādiso lomahaṃsano ;
kim abbhutaṃ datṭhu² marū pamoditā.
4. Seḷenti gāyanti ca vādayanti ca
bhujāni poṭhenti ca naccayanti ca,
pucchāmi vo 'haṃ Merumuddhavāsine,
dhunātha me saṃsayāṃ khippa mārīsā."
5. "So Bodhisatto ratanavaro atulyo
manussaloke hitasukhatāya jāto
Sakyānaṃ gāme janapade Lumbineyye,
ten' amha tuṭṭhā ati-r-iva kalyarūpā.
6. So sabbasattuttamo aggapuggalo
narāsabho sabbapajānam uttamo,
vattessatī cakkam Isivhaye vane
nadaṃ va siho balavā migābbhibhū."
7. Taṃ saddaṃ sutvā turitam avamsarī so,
Suddhodanassa tada³ bhavanaṃ upāgami,
nisajja tattha idam avocāsi Sakye :
"kuhiṃ kumāro, aham api datṭhukāmo."

¹ Variant, saṅgāmo.² Variant, datṭhuṃ.³ Variant, tadā.



8. Tato kumāraṃ jalitam iva suvaṇṇaṃ
ukkāmukhe va sukusalasampahaṭṭhaṃ
daddallamānaṃ siriyā anomavaṇṇaṃ
dassesuṃ puttāṃ Asitavhayassa Sakyā.
9. Disvā kumāraṃ sikhim iva pajjalantaṃ
tārāsabhaṃ va nabhasigamaṃ visuddhaṃ
suriyaṃ tapantaṃ sarada-r-iv' abbhāmuttaṃ
ānandajāto vipulāṃ alattha pītira.
10. Anekaśākhaṇ ca sahasamaṇḍalaṃ
chattaṃ marū dhārayuṃ antalikkhe,
suvaṇṇadaṇḍā vītipatanti cāmarā,
na dissare cāmara-chatta-gāhakā.
11. Disvā jaṭi Kaṇhasirivhayaṃ isi
suvaṇṇanekkhaṃ viya paṇḍukambale
setaṃ ca chattaṃ dhariyanta muddhani
udaggacitto sumano paṭiggahe.
12. Paṭiggahetvā pana Sakyapuṇḍavaṃ
jigimsako lakkhaṇamanta-pāragū
pasannacitto giraṃ abbhudirayi :
“anuttar’ āyaṃ dipadānaṃ uttamo.”

2. PABBAJĀ-SUTTA

[Suttanipāta : Mahāvagga]

1. Pabbajjaṃ kittayissāmi yathā pabbaji cakkhumā,
yathā vīmaṇṣamaṇo so pabbajjaṃ samarocayi.
2. ‘Sambādho ‘yaṃ gharāvāso rajassāyatanā’ iti,
‘abbhokāso ca pabbajjā’ iti disvāna pabbaji.
3. Pabbajitvāna kāyena pāpakammaṃ vivajjayi,
vacīduccaritaṃ hitvā ājivaṃ parisodhayi.
4. Agamā Rājagahaṃ Buddhō Magadhānaṃ Giribbajjaṃ,
piṇḍāya abhihāresi ākiṇṇavaralakkhaṇo.
5. Tam addasā Bimbisāro pāsādaśmim patitṭhito,
disvā lakkhaṇasampannaṃ imaṃ atthaṃ abbhāsatha :



6. "Imaṃ bhonto nisāmetha, abhirūpo brahā suci
caraṇena c'eva sampanno, yugamattañ ca pekkhati.
7. Okkhittacakkhu satimā, n' āyaṃ nicakulā-m-iva,
rājadūtā vidhāvantu kuhiṃ bhikkhu gamissati."
8. Te pesitā rājadūtā piṭṭhito anubandhisuṃ,
"kuhiṃ gamissati bhikkhu, katthavāso bhavissati."
9. Sapadānañ caramāno guttadvāro susaṃvuto
khippaṃ pattaṃ apūresi sampajāno patissato.¹
10. Sa piṇḍacāraṃ caritvā nikkhamma nagarā muni
Paṇḍavaṃ abhihāresi, ettha vāso bhavissati.
11. Disvāna vāsūpagataṃ tato dūtā upāvisuṃ,
eko ca dūto āgantvā rājino paṭivedayi :
12. "Esa bhikkhu mahārāja, Paṇḍavassa purakkhato²
nisinno vyagghusabho va siho va girigabbhare."
13. Sutvāna dūtavacanāṃ bhaddayānena khattiyo
taramānarūpo niyyāsi yena Paṇḍava-pabbato.
14. Sa yānabhūmiṃ yāyitvā yānā oruyha khattiyo
pattiko upasaṃkamma āsajja naṃ upāvisi.
15. Nisajja rājā sammodi kathaṃ sārāṇiyaṃ, tato
kathaṃ so vītisāretvā imā atthaṃ abhāsatha :
16. "Yuvā ca daharo cāsi paṭhamuppattiko susu
vaṇṇārohena sampanno jātimā viya khattiyo,
17. Sobhayanto anikaggaṃ nāgasamgha-purakkhato
dadāmi bhoge, bhuñjassu, jātiṃ c' akkhāhi pucchito."
18. "Ujjuṃ janapado rāja Himavantassa passato
dhanaviriyena sampanno Kosalesu niketino,
19. Ādiccā nāma gottena, Sākiyā nāma jātiyā,
tamhā kulā pabbajito ['mhi rāja³], na kāme abhipatthayaṃ.
20. Kāmev-ādīnavāṃ disvā nekkhammaṃ daṭṭhu khemato
padhānāya gamissāmi, ettha me rañjati⁴ mano."

¹ Variant, *satimato*.

² Some MSS. omit *rāja*.

³ Variant, *puratthato*.

⁴ Variant, *rajjati*.



3. PADHĀNA-SUTTA

[Suttanipāta : Mahāvagga]

1. Taṃ [maṃ] padhānapahitattaṃ nadiṃ Nerañjaraṃ pati
viparakkamaṃ jhāyantaṃ yogakkhemassa pattiyaṃ
2. Namuci karuṇaṃ vācaṃ bhāsamāno upāgami :
“kiso tvaṃ asi dubbhaṇṇo, santike maraṇaṃ tava ;
3. Sahassabhāgo maraṇassa, ekaṃso tava jīvitaṃ ;
jīva bho, jīvitaṃ seyyo, jīvaṃ puññāni kāhasi.
4. Carato ca te brahmacariyaṃ aggihuttaṃ ca jūhato
pahūtaṃ ciyate puññaṃ, kiṃ padhānena kāhasi.
5. Duggo maggo padhānāya dukkaro durabbhisambhavo”—
imā gāthā bhaṇaṃ Māro aṭṭhā Buddhassa santike.
6. Taṃ tathāvādinam Māraṃ Bhagavā etad abravi :
“pamattabandhu pāpīna sen’ atthena idhāgato ;
7. Aṇumattena pi puññaṃ attho mayhaṃ na vijjati,
yesaṃ ca attho puññaṃ te Māro vattum arahati.
8. Atthi saddhā tato viriyaṃ, paññā ca mama vijjati,
evaṃ maṃ pahitattam pi kiṃ jīvaṃ anupucchasi.
9. Nadinam api sotāni ayaṃ vāto visosaye,
kiṃ ca me pahitattassa lohitaṃ nūpasussaye.
10. Lohite sussamānamhi pittaṃ semhaṃ ca sussati,
maṃsesu khīyamānesu bhiyyo cittaṃ paśīdati,
bhiyyo sati ca paññā ca samādhi mama tiṭṭhati.
11. Tassa m’ evaṃ viharato pattass’ uttamavedanaṃ
kāme nāpekkhate cittaṃ, passa sattassa suddhatam.
12. Kāmā te paṭhamā senā, dutiyā aratī vuccati,
tatiyā khuppipāsā te, catutthī taṇhā pavuccati,
13. Pañcamī thīnamiddhan te, chaṭṭhā bhīrū pavuccati,
sattamī vicikicchā te, makkho thambho te aṭṭhamo ;
14. Lābho siloko sakkāro micchāladdho ca yo yaso,
yo c’ attānaṃ samukkaṃse pare ca avajānati—
15. Esā Namuci te senā Kaṇhassābhīppahāraṇī,
na naṃ asuro jināti, jetvā ca labhate sukhaṃ.



16. Esa muñjaṃ parihare, dhi-r-atthu idha jīvitaṃ,
saṅgāme me mataṃ seyyo yañ ce jīve parājito.
17. Pagālhā ettha [na] dissanti eke samaṇabrāhmaṇā,
tañ ca maggaṃ na jānanti yena gacchanti subbatā.
18. Samantā dhajiniṃ disvā yuttaṃ Māraṃ savāhanam
yuddhāya paccugacchāmi, mā maṃ thānā acāvayi.
19. Yaṃ te taṃ na-ppasahati senaṃ loko sadevako
taṃ te paññāya bhañjāmi āmaṃ pattaṃ va amhanā.
20. Vasiṃ karitvā saṃkappaṃ satīṃ ca suppatiṭṭhitaṃ
raṭṭhā raṭṭhaṃ vicarissaṃ sāvake vinayaṃ puthu.
21. Te appamattā pahitattā mama sāsana-kārakā
akāmassa te gamissanti yattha gantvā na socare."
22. —"Satta vassāni Bhagavantaṃ anubandhiṃ padā padam,
otāraṃ nādhigacchissaṃ Sambuddhassa satīmato.
23. Medavaṇṇam va pāsāṇam vāyaso anupariyagā :
'ap' ettha muduṃ vindema, api assādanā siyā',
24. Aladdhā tattha assādam vāyas' etto apakkami ;
kāko va selam āsajja nibbijjāpema Gotamaṃ."
25. Tassa sokaparetassa vīṇā kacchā abhassatha,
tato so dummano yakkho tatth' ev' antaradhāyatha.

4. DHANIYA-SUTTA

[Suttanipāta : Uragavagga]

1. "Pakkodano duddhakhīro 'ham asmi,
[—iti Dhaniyo gopo]
anutīre Mahiyā samānavāso,
channā kuṭi, ābito gini,—
atha ce patthayasī pavassa deva."
2. "Akkodhano vigatakhīlo 'ham asmi,
[—iti Bhagavā]
anutīre Mahiy' ekarattivāso,
vivaṭā kuṭi, nibbuto gini,—
atha ce patthayasī pavassa deva."

3. "Andhakamakasā na vijjare,
kacche rūḷhatīṇe caranti gāvo,
vuṭṭhim pi saheyyum āgataṃ,—
atha ce patthayasī pavassa deva."
4. "Baddhā hi bhisī susaṃkhatā,
tiṇṇo pāragato vineyya oghaṃ,
attho bhisīyā na vijjati,—
atha ce patthayasī pavassa deva."
5. "Gopī mama assavā alolā,
dīgharattaṃ saṃvāsiyā manāpā,
tassā na suṇāmi kiñci pāpaṃ,—
atha ce patthayasī pavassa deva."
6. "Cittaṃ mama assavaṃ vimuttaṃ,
dīgharattaṃ paribhāvitaṃ sudantaṃ,
pāpaṃ pana me na vijjati,—
atha ce patthayasī pavassa deva."
7. "Attavetanabhato 'ham asmi,
puttā ca me samāniyā arogā,
tesaṃ na suṇāmi kiñci pāpaṃ,—
atha ce patthayasī pavassa deva."
8. "Nāhaṃ bhatako 'smi kassaci,
nibbīṭṭhena carāmi sabbaloke,
attho bhatiyā na vijjati,—
atha ce patthayasī pavassa deva."
9. "Atthi vasā, atthi dhenupā,
godharaṇiyo paveniyo pi atthi,
usabho pi gavampatī ca atthi,—
atha ce patthayasī pavassa deva."
10. "N' atthi vasā, n' atthi dhenupā,
godharaṇiyo paveniyo pi n' atthi,
usabho pi gavampatīdha n' atthi,—
atha ce patthayasī pavassa deva."
11. "Khilā nikhātā asampavedhī,
dāmā muḥjamayā navā susaṇṭhānā,
na hi sakkhinti dhenupā pi chettum,—
atha ce patthayasī pavassa deva."



12. "Usabho-r-iva chetva bandhanāni,
nāgo pūtilataṃ va dālayitvā,
nāhaṃ puna upessaṃ gabbhaseyyaṃ,—
atha ce patthayasī pavassa deva."
13. Ninnañ ca thalañ ca pūrayanto
mahāmegho pāvassi tāvad eva ;
sutvā devassa vassato
imam atthaṃ Dhaniyo abhāsatha :
14. "Lābhā vata no anappakā
ye mayaṃ Bhagavantam addasāma,
saraṇam taṃ upema cakkhuma,
satthā no hohi tuvaṃ mahāmuni.
15. Gopī ca ahañ ca assavā
brahmacariyaṃ Sugate carāmase,
jātimaraṇassa pāragā
dukkhass' antakarā bhavāmase."
16. "Nandati puttehi puttimā,
[—iti Māro pāpimā]
gomiko gohi tath' eva nandati,
upadhī hi narassa nandanā,
na hi so nandati yo nirūpadhī."
17. "Socati puttehi puttimā
[—iti Bhagavā]
gomiko gohi tath' eva socati,
upadhī hi narassa socanā,
na hi so socati yo nirūpadhī."

5. BUDDHA ON JĀTI

[Suttanipāta : Mahāvagga, Vāsetṭha-sutta]

1. "Anuññāta-paṭiññātā tevijjā mayam asm' ubho
ahaṃ Pokkharasātissa Tārakkhassāyaṃ mānāvo.
2. Tesam no jātivādasmiṃ vivādo atthi Gotama ;
'jātiyā brāhmaṇo hoti' Bhāradvājo ti bhāsati,
ahañ ca 'kammanā' brūmi, evaṃ jānāhi cakkhuma.

3. Te na sakkoma saññattum aññamaññam mayam ubho,
bhavantam puttum āgama 'Sambuddham' iti vissutam."
4. "Tesam vo 'ham vyakkhissam [Vāsetṭhā ti Bhagavā]
anupubbam yathātatham
jāti-vibhaṅgam pāṇanam, aññamaññā hi jātiyo.
5. Tiṇarukkhe pi jānātha, na cāpi paṭijānare
liṅgam jātimayam tesam, aññamaññā hi jātiyo.
6. Tato kiṇṇe pataṅge ca yāva kunthakipillike,
liṅgam jātimayam tesam, aññamaññā hi jātiyo.
7. Catupade pi jānātha khuddake ca mahallake,
liṅgam jātimayam tesam, aññamaññā hi jātiyo.
8. Tato pakkhi pi jānātha pattayāne vihaṅgame,
liṅgam jātimayam tesam, aññamaññā hi jātiyo.
9. Yathā etāsu jātisu liṅgam jātimayam puthu,
evam n' atthi manussesu liṅgam jātimayam puthu.
10. Na hatthehi na pādehi n' aṅgulihī nakhehi vā
na jaṃghāhi na ūrūhi na vaṇṇena sarena vā
liṅgam jātimayam, n' eva yathā aññāsu jātisu.
11. Paccattam sasarīresu manussesu-etam na vijjati,
vokāraṇ ca manussesu samaññāya pavuccati.
12. Yo hi koci manussesu gorakkham upajīvati,
evam Vāsetṭha jānāhi : kassako so, na brāhmaṇo.
13. Yo hi koci manussesu puthu sippena jīvati,
evam Vāsetṭha jānāhi : sippiko so, na brāhmaṇo.
14. Yo hi koci manussesu vohāram upajīvati,
evam Vāsetṭha jānāhi : vāṇijo so, na brāhmaṇo.
15. Yo hi koci manussesu parapessena jīvati,
evam Vāsetṭhā jānāhi : pessiko so, na brāhmaṇo.
16. Yo hi koci manussesu adinnam upajīvati,
evam Vāsetṭha jānāhi : coro eso, na brāhmaṇo.
17. Yo hi koci manussesu issattham upajīvati,
evam Vāsetṭha jānāhi : yodhājīvo, na brāhmaṇo.
18. Yo hi koci manussesu porohiccena jīvati,
evam Vāsetṭha jānāhi : yājako so, na brāhmaṇo.



19. Yo hi koci manussesu gāmaṃ raṭṭhañ ca bhuñjati,
evaṃ Vāsetṭha jānāhi : rājā eso, na brāhmaṇo.
20. Na cāhaṃ brāhmaṇaṃ brūmi yonijaṃ mattisambhavaṃ,
bhovādī nāma so hoti, sa ve hoti sakiñcano :
akiñcanaṃ anādādaṃ tam ahaṃ brūmi brāhmaṇaṃ.
21. Sabba-saṃyojanaṃ chetvā yo ve na paritassati,
saṅgātigaṃ viṣaṃyuttaṃ tam ahaṃ brūmi brāhmaṇaṃ.
22. Yo imaṃ palipathaṃ duggaṃ saṃsāraṃ moham accagā,
tiṇṇo pāragato jhāyī anejo akathaṃkathī
anupādāya nibbuto tam ahaṃ brūmi brāhmaṇaṃ.
23. Na jaccā brāhmaṇo hoti, na jaccā hoti abrāhmaṇo,
kammanā brāhmaṇo hoti, kammanā hoti abrāhmaṇo.
24. Kassako kammanā hoti, sippiko hoti kammanā,
vāṇijo kammanā hoti, pessiko hoti kammanā.
25. Coro pi kammanā hoti, yodhājīvo pi kammanā,
yājako kammanā hoti, rājā pi hoti kammanā.
26. Evaṃ etaṃ yathābhūtaṃ kammaṃ passanti paṇḍitā
paṭiccasamuppāda-dassū kamma-vipāka-kovidā.
27. Kammanā vattati loko, kammanā vattati pajā,
kamma-nibandhanā sattā rathassāṇī va yāyato.
28. Tapena brahmacariyena saṃyamena dāmena ca—
etena brāhmaṇo hoti, etaṃ brāhmaṇaṃ uttamaṃ.

6. DOWNFALL OF THE BRAHMINS

[Suttanipāta : Cūlavagga, Brāhmaṇadhammika-sutta]

1. Isayo pubbakā āsuraṃ saññatattā tapassino
pañca kāmāgūḍhe hitvā attadattham acārisuraṃ.
2. Na pasū brāhmaṇān' āsuraṃ, na hiraññaṃ, na dhāṇiyaṃ,
sajjhāya-dhana-dhaññāsurā, brahmaṃ nidhim apālayuraṃ.
3. Yaṃ tesāṃ pakatā¹ āsi dvārabbattaṃ upaṭṭhitāṃ
saddhāpakatā esānaṃ dātave tad amaññaṃ.

¹ Variant, *nesaṃ bhāḷakaṃ*.

4. Nānārattehi vatthehi sayaneh' āvasatthehi ca
phītā janapadā ratthā te namassitpsu brāhmaṇe.
5. Avajjhā brāhmaṇā āsuṇṇa ajeyyā dhammarakkhitā,
na ne koci nivāresi kuladūresu sabbaso.
6. Atthacattārīsaṃ vassāni [komāra-]brahmacariyaṃ carimṇsu te,
vijjācaraṇa-pariyetthiṇṇa acaruṇṇa brāhmaṇā pure.
7. Brahmacariyaṇ ca sīlaṇ ca ajjavam maddavam tapam
soraccam avihimsaṇ ca khantiṇ cāpi avaṇṇayum.
8. Yo nesam paramo āsi brahmā dalha-parakkamo
sa vā pi methunaṇ dhammaṇ supinanta nāgamā.
9. Tassa vattam anusikkhantā idh' eke viññojātikā
brahmacariyaṇ ca sīlaṇ ca khantiṇ cāpi avaṇṇayum.
10. Taṇḍulam sayanaṇ vattham sappitelaṇ ca yāciya
dhammena samudānetvā tato yaññaṇ akappayum,
upatthitasmiṇ yaññasmiṇ nāssu gāvo haniṇsu te.
11. Yathā mātā pitā bhātā aññe vā pi ca ñātakā,
gāvo no paramā mittā, yāsu jāyanti osadhā.
12. Annadā baḷadā c' etā vaṇṇadā sukhadā tathā,
etaṇ atthavasam ñatvā nāssu gāvo haniṇsu te.
13. Sukhumālā mahākāyā vaṇṇavanto yasassino
brāhmaṇā sehi dhammehi kiccākiccesu ussukā
yāva loke avattiṇsu sukham edhitth' ayaṇ pajā.
14. Tesam āsi vipallāso disvāna aṇuto aṇum—
rājino ca viyākāraṇ, nāriyo samalaṇkatā.
15. Rathe cājaññasamputte sukate cittasobhane,¹
nivesane niveṇ ca vibhatte bhāgaso mite.
16. Gomaṇḍala-paribbūḷham nārīvaragaṇāyutaṇ
ulāraṇ mānusaṇ bhogaṇ abhiññhūyimṇsu brāhmaṇā.
17. Te tattha mante ganthevā Okkākaṇ tad upāgaṇum :
“pahūta-dhana-dhañño 'si, yaṇassu, bahu te dhanam.”

¹ Variant, *cittasibbane*.



18. Tato ca rājā saññatto brāhmaṇehi ratthesabho
assamedham purisamedham [sammāpāsam]
vājapeyyam niraggalam
ete yāge yajitvāna brāhmaṇānam adā dhanam.
19. Te ca tattha dhanam laddhā sannidhim samarocayum,
tesam icchāvatiṇṇānam bhiyyo taṇhā pavaḍḍhatha :
te tattha mante ganthetvā Okkākam punamupāgamum :
20. "Yathā āpo ca paṭhavī ca hiraṇṇam dhana-dhāniyam,
evam gāvo manussānam, parikkhāro so hi pāṇinam ;
yajassu, bahu te vittam : yajassu, bahu te dhanam."
21. Tato ca rājā saññatto brāhmaṇehi ratthesabho
nekasata-sahassīyo gāvo yaññe aghātayī.
22. Tato ca devā pitaro Indo asura-rakkhasā
"adhammo" iti pakkhandum, yam sattham nipatī gave.
23. Tayo rogā pure āsum : icchā, anasanam, jarā ;
pasūnañ ca samārambhā aṭṭhānavuti-m-āgamum.
24. Eso adhammo daṇḍānam okkanto purāṇo ahu,
adūsikāyo haññanti, dhammā dham senti yājakā.
25. Evam eso anudhammo porāṇo viññugarahito,
yattha edisakam passati yājakam garahatī jano.
26. Evam dhamme viyāpanne vibhinnā suddavessikā,
puthu vibhinnā khattiyā, patiṃ bhariyā avamaññatha.
27. Khattiyā brahmabandhū ca ye c' aññe gottarakkhitā
jātivādam niraṃkatvā kāmānam vasam āgamum.

7. SELECTIONS FROM THE THERA-THERĪ-GĀTHĀ

(i) Bhadda

1. Ekaputto abham āsim, piyo mātu piyo pitu,
bahūhi vatacariyāhi laddho āyācanāhi ca.
2. Te ca mam anukampāya atthakāmā hitesino
ubho pitā ca mātā ca Buddhassa upanāmayum :
3. "Kicebhā laddho ayam putto sukhumālo sukhedhito,
imam dadāma te nātha Jīnassa paricārakam."

4. Satthā ca maṃ paṭiggayha Ānandaṃ etaḍ abravi:
“pabbājehi imaṃ khippaṃ, hessaty ājāniyo ayaṃ.”
5. Pabbājetvāna maṃ Satthā vihāraṃ pāvisi Jino ;
anoggata-smiṃ suriyasmiṃ tato cittaṃ vimucci me.
6. Tato Satthā niraṃkatvā paṭisallānavuṭṭhito
“ehi Bhaddā” ti maṃ āha : sā me ās’ ūpasampadā.
7. Jātiyā sattavassena laddhā me upasampadā ;
tisso vijjā anuppattā ; aho dhammasudhammatā.

(ii) *Mahākaccāyana*

1. Kammaṃ bahukaṃ na kāraye, parivajjeyya jaṇaṃ, na uyyame ;
so ussuko rasānugiddho atthaṃ riñcati yo sukhādhivāho.
2. Paṅko ti hi naṃ āvedayaṃ¹ yāyaṃ vandanapūjanā kulesu,
sukhumaṃ sallāṃ durubbahaṃ, sakkāro kāpurisena dojjaho.
3. Na parass’ upanidhāya kammaṃ maccassa pāpakaṃ
attanā taṃ na seveyya, kammabandhū hi mātiyā.
4. Na pare vacanā coro, na pare vacanā muni ;
attānañ ca yathā veti²-d-evāpi naṃ tathā vidu.
5. Pare ca na vijānanti ‘mayam ettha yamāmase’ ;
ye ca tattha vijānanti tato sammanti medhagā.
6. Jivate vā pi sappañño api vittaparikkhayā,
paññāya ca alābhena vittavā pi na jivati.
7. Sabbam suṇāti sotena, sabbam passati cakkhunā,
na ca diṭṭhaṃ sutam dhiro sabbam ujjhitaṃ arahati.
8. Cakkhum’ assa yathā andho, sotavā badhiro yathā,
paññav’ assa yathā mūgo, balavā dubbalo-r-iva,
atha atthe samuppanne sayetha matasāyikaṃ.

(iii) *Soṇa-Kolīvisa*

1. Yāhu raṭṭhe samukkaṭṭho rañño Aṅgassa paddhagu,
svājja dhammesu ukkaṭṭho Soṇo dukkhassa pāragu.
2. Pañca chinde, pañca jahe, pañca c’ uttari bhāvaye ;
pañcasāṅgātigo bhikkhu oghatiṇṇo ‘ti vuccati.

¹ Variant, *pavedayaṃ*.

² Variant, *cedi*.



3. Unnaḷassa pamattassa bāhirāsassa bhikkhuno
sīlaṃ samādhi paṇṇā ca pāripūriṃ na gacchati.
4. Yaṃ hi kiccaṃ tad apaviddhaṃ, akiccaṃ pana kayirati ;
unnaḷānaṃ pamattānaṃ tesāṃ vaddhanti āsavā.
5. Yesaṃ ca susamāraddhā niccaṃ kāyagatā sati,
akiccan te na sevanti kicce sātaccakārino ;
satānaṃ sampajānānaṃ atthaṃ gacchanti āsavā.
6. Ujūmaggaṃhi akkhāte gacchatha mā nivattatha ;
attanā coday' attānaṃ, nibbānaṃ abhihāraye.
7. Accāraddhaṃhi viriyāṃhi Satthā loke anuttaro
Viṇopamaṃ karitvā me dhammaṃ desesi Cakkhumā.
8. Tassāhaṃ vacanaṃ sutvā vihāsiṃ sāsane rato,
samaṃ paṭipādesiṃ uttamattassa pattiya ;
tisso vijjā anuppattā, kataṃ Buddhassa sāsanaṃ.
9. Nekkhamme adhimuttassa pavivekaṃ ca cetaso,
abyāpajjhādhimuttassa upādānakkhayaṃ ca,
10. Taṇhakkhayādhimuttassa asammohaṃ ca cetaso
disvā āyatanuppādaṃ sammā cittaṃ vimuccati.
11. Tassa sammāvimuttassa santacittassa bhikkhuno
katassa paṭicayo n'atthi, karaṇīyaṃ na vijjati.
12. Selo yathā ekagghano vātena na samīrati,
evaṃ rūpā rasā saddā gandhā phassā ca kevalā
13. Itthā dhammā anitthā ca na ppavedhenti tādino ;
tthitaṃ cittaṃ visaṇṇuttaṃ vayaṃ c' assānupassati.

(iv) *Tālapuṭa*

1. Kadā nu 'haṃ pabbatakandarāsu
ekākiyo addutiyo vibassaṃ,
aniccato sabbabhavaṃ vipassaṃ,
taṃ me idaṃ taṃ nu kadā bhavissati.
2. Kadā nu 'haṃ bhinnapaṭandharo muni
kāśāvavattiho amamo nirāsayo
rāgaṃ ca dosaṃ ca tath' eva mohaṃ
hantvā sukhi pavanagato vibassaṃ.



3. Kadā aniccam vadharoganīlam
kāyam imam maccujarāy' upaddutam
vipassamāno vitabhayo vihassam
eko vane, tam nu kadā bhavissati.
4. Kadā nu 'ham bhayajananiṃ dukkhāvaham
taṃhālatam bahuvidhānuvattaniṃ
paññāmayam tikhiṇam asim gahetvā
chetvā vase, tam pi kadā bhavissati.
5. Kadā nu 'ham sabbhi samāgamesu
diṭṭho bhava dhammagarūhi tādihi
yathāvadassīhi jītindriyehi
padhāniyo, tam nu kadā bhavissati.
6. Kadā nu maṃ tandikhudāpipāsā
vātātapā kīṭsirimsapā vā
nibādhayissanti na taṃ Giribbaje
attatthiyam, tam nu kadā bhavissati.
7. Kadā nu kho yaṃ viditam Mahesinā
cattāri saccāni sududdasāni
samāhitatto satimā agaccham
paññāya tam, tam nu kadā bhavissati.
8. Kadā nu 'ham dubbacanena vutto
tatonimittam vimano na hessam,
atho pasattho pi tatonimittam
tuttho na hessam, tad idam kadā me.
9. Kadā nu kaṭṭhe ca tiṇe latā ca
khandhe ime 'ham amite ca dhamme
ajjhakkān' eva ca bāhirāni ca
samam tuleyyam, tad idam kadā me.
10. Kadā nu maṃ pāvusakālamegho
navena toyena sacivaram vane
isippayātamhi pathe vajantam
ovassate, tam nu kadā bhavissati.
11. Kadā mayūrassa sikhaṇḍino vane
dijassa sutvā girigabbhare rutam
paccutthahitvā amatassa pattiya
sāpīcintaye, tam nu kadā bhavissati.



12. Kadā nu Gaṅgaṃ Yamunaṃ Sarassatiṃ
pātālakhattaṃ baḷavāmukhaṃ ca
asajjamaṇo patareyyaṃ iddhiyā
vibhimsanaṃ, taṃ nu kadā bhavissati.
13. Kadā nu nāgo va saṃgāmacārī
padālaye kāmaguṇesu chandaṃ
nibbajjayaṃ sabbasubhaṃ nimittaṃ
jhāne yuto, taṃ nu kadā bhavissati.
14. Kadā iṇaṭṭo va daḷiddako nidhiṃ
ārādhayitvā dhanikehi pīṭito
tuttho bhavissaṃ adhigamma sāsanaṃ
Mahesino, taṃ nu kadā bhavissati.

(c) *Mahāpajāpatī Gotamī*

1. Buddha vīra namo tyatthu sabbasattānaṃ uttama,
yo maṃ dukkhā pamocesi aṭṭhaṃ ca bahukaṃ jaṇaṃ.
2. Sabbadukkhaṃ pariññātaṃ hetutaṇhā visositā,
ariyaṭṭhaṅgiko maggo nirodho phusito mayā.
3. Mātā putto pitā bhātā ayyikā ca pure ahuṃ,
yathābhuccaṃ ajānanti saṃsari¹ 'haṃ anibbisaṃ.
4. Diṭṭho hi me so Bhagavā, antimo 'yaṃ samussayo,
vikkhīṇo² jātisaṃsāro, n' atthi dāni punabbhavo.³
5. Āraddhaviriye pahitatte niccaṃ daḷhaparakkame
samagge sāvake passa, esa Buddhāna vandanā.
6. Bahūnaṃ⁴ vata atthāya Māyā janayi Gotamaṃ
byādhimaraṇatunnānaṃ dukkhakkhandhaṃ hyapānudi.

(ci) *Puṇṇikā*

1. "Udakaḥārī ahaṃ sīte sadā udakam otariṃ,
ayyānaṃ daṇḍabhayabhītā vācādosabhayadditā.
2. Kassa brāhmaṇa tvam bhīto sadā udakam otari,
vedhamānehi gattehi sītaṃ vedayase bhusaṃ?"

¹ Variant, saṃsariṃ.

² Variant, punambhavo.

³ Variant, nikkhīṇo.

⁴ Variant, bahunnaṃ.



3. —“Jānantī ca tuvaṃ bhoti Puṇṇike paripucchasi
karontaṃ kusalaṃ kammaṃ rudhantaṃ kamma pāpakaṃ.
4. Yo ca vuḍḍho vā daharo vā pāpakammaṃ pakubbati
udakābbhisecanā so pi pāpakammā pamuccati.”
5. —“Ko nu te idam akkhāsi ajānantassa ajānato :
‘udakābbhisecanā nāma pāpakammā pamuccati’ ?
6. Saggam nūna gamissanti sabbe maṇḍūka-kacchapā
nāgā ca supsumārā ca ye c’ aññe udakecarā.
7. Orabbhikā sūkarikā macchikā migabandhakā
corā ca vajjhaghātā ca ye c’ aññe pāpakammīno
udakābbhisecanā te pi pāpakammā pamuccare.
8. Sace imā nadiyo te pāpaṃ pubbekataṃ vaheyyuṃ,
puññaṃ p’ imā vaheyyuṃ, tena tvaṃ paribāhiro assa.
9. Yassa brāhmaṇa tvaṃ bhūto sadā udakaṃ otari
tam eva brahme mā kāsi, mā te sītaṃ chaviṃ hane.”
10. —“Kumaggam paṭipannaṃ maṃ ariyamaggaṃ samānaya,
udakābbhisecanaṃ bhoti imaṃ sātāṃ dadāmi te.”
11. —“Toyh’ eva sātako hotu, nāhaṃ icchāmi sātakaṃ ;
sace bhāyasi dukkhassa, sace te dukkham appiyaṃ,
mā kāsi pāpakaṃ kammaṃ āvi vā yadi vā raho.
12. Sace ca pāpakaṃ kammaṃ karissasi karosi vā,
na te dukkhā pamuttyatthi upeccāpi palāyato.
13. Sace bhāyasi dukkhassa, sace te dukkham appiyaṃ,
upehi Buddhaṃ saraṇaṃ Dhammaṃ Saṅghaṃ ca tādinam,
samādiyāhi sīlāni, tan te atthāya hehiti.”

(vii) *Subhā Jivakambavanikā*

1. Jivakambavanaṃ raṃmaṃ gacchantiṃ bhikkhuniṃ Subhaṃ
dhuttako saṃnivāresi : tam enaṃ abravī Subhā :
2. “Kiṃ te aparādhitaṃ mayā yaṃ maṃ ovariyāna tiṭṭhasi ?
Na hi pabbajitāya āvuso puriso saṃphusaṇāya kappati.”
3. —“Daharā ca apāpikā c’ asi, kiṃ te pabbajjā karissati ?
Nikkhīpa kāsāyaciṇaṃ : ehi raṃmāse pupphite vane.
4. Madhuraṇ ca pavanti sabbaso kusumarajena samuddhatā dumā,
paṭhamavasanto sukho utu : ehi raṃmāse pupphite vane.



5. Kusumitasikharā ca pādapā abhigajjanti va māluteritā ;
kā tuyhaṃ rati bhavissati yadi ekā vanam ogāhissasi ?
6. Vālamigasaṅghasevitam kuṇḍaramattakareṇuolitam
asahāyikā gantum icchasi rahitam bhīsanakam mahāvanam !
7. Yadi me vacanam karissasi, sukhitā ehi agāram āvasa ;
pāsādanivātavāsini parikamman te karontu nāriyo."
8. —"Kin te idha sārasammataṃ kuṇapapūramhi susānavaddhane
bhedanadhamme kaḷevare, yaṃ disvā vimano udikkhasi ?"
9. —"Apī dūragatā saremhase āyatapaṃhe visuddhadassane ;
na hi m' atthi tayā piyatarā nayanā kinnarimandalocane."
10. —"Apathena payātum icchasi, candam kīlanakam gavesasi,
Merum laṅghetum icchasi, yo tvaṃ Buddhasutam maggayasi.
11. Mayhaṃ hi akkuṭṭhavandite sukhaduḅbhe ca sati upaṭṭhitā,
saṅkhatam asubhan ti jāniya sabbath' eva mano na limpati.
12. Sāhaṃ Sugatassa sāvika maggaṭṭhaṅgika-yāna-yāyini
niddhaṭasallā anāsavā suññāgāragatā ramāṃ' ahaṃ.
13. Diṭṭhā hi mayā sucittitā sombhā dārukacillakā navā
tantihi ca khīlakehi ca vinibaddhā vividham panaccitā.
14. Tamh' uddhaṭe tantikhīlake visaṭṭhe vikale paripakkate
avinde khaṇḍaso kate, kimhi tattha manam nivesaye ?
15. Tathūpamam dehakāni mam tehi dhammehi vinā na vattanti,
dhammehi vinā na vattanti, kimhi tattha manam nivesaye ?
16. Yathā haritālena makkhitam addasa cittikam bhittiyā katam,
tamhi te viparītadassanam, paññā mānusikā niratthikā.
17. Māyam viya aggato katam, supinante va suvaṇṇapādapam,
upadhāvasi andha rittakam janamaḷḷhe-r-iva rupparūpakam.
18. Vaṭṭani-r-iva koṭar' ohitā, maḷḷhe-bubbulakā sa-assukā,
pīlikolika c' ettha jāyati, vividhā cakkhuvidhā 'va piṇḍitā."
19. Uppāṭiya cārudassanā, na c' apajjittha asaṅgamānasā,
"handa te cakkhum harassu ;"—tam tassa narassa adāsi tāvade !
20. Tassa ca viramāsi tāvade rāgo, tattha khamāpayi ca nam :
"soṭṭhi siyā brahmacārini, na puno edisakam bhavissati.
21. Ahaniya edisam janam, aggim pajjalitam va liḅgiya,
gaṇhissam āsivisam viya, api nu soṭṭhi siyā, khamehi no."

22. Muttā ca tato sā bhikkhunī agami buddhavarassa santikam :
passiya varapuññalakkaṇam cakku āsi yathāpurāṇakam.

(viii) *Isidāsī*

1. Nagarambhi Kusumanāme Pāṭaliputtamhi pathaviyā
maṇḍe Sakyakulakulīnāyo dve bhikkhuniyo guṇavatiyo.
2. Isidāsī tattha ekā, dutiyā Bodhī ti sīlasampannā ca,
jhānaññhāyanaratāyo bahussutāyo dhutakilesāyo.
3. Tā piṇḍāya caritvā bhattattham kariya dhotapattāyo
rahitamhi sukhanisinnā imā girā abbhudiresuṃ :
4. “Pāsādikāsī ayye Isidāsī, vayo pi te aparibhīno,
kim disvāna valikam athāsī nekkhammam anuyuttā?”
5. Eṃam anuyonñjamānā sā rahite dhammadesanākusalā
Isidāsī idam vacanam abravi : “suṇa Bodhī yathā ’mhi pabbajitā.
6. Ujjeniyā puravare mayham pitā sīlasamvuto seṭṭhi,
tass’ amhi ekā dhītā piyā manāpā dayitā ca.
7. Atha me Sāketato varako āgacchi uttamaikulīno
seṭṭhi bahutaratano, tassa mam suṇham adāsī tāto.
8. Sassuyā sassurassa ca sāyam pātam paṇāmam upagamma
sirasā karomi, pāde vandāmi, yathā ’mhi anusitthā.
9. Yā mayham sāmikassa bhaginiyo bhātuno parijano
tam ekavārakam pi disvā ubbiggā āsanam demi.
10. Annena pānena ca khajjena ca yam ca tattha sannihitam
chādemī upanayāmi ca demi ca yam yassa patirūpam.
11. Kālena utthahitvā gharam samupagamim
ummāradhotabhatthapādā pañjalikā sāmikam upemi.
12. Koccham pasādam añjanañ ca ādāsakañ ca gaṇhitvā
parikammakārikā viya sayam eva patiṃ vibhūsemi.
13. Sayam eva odanam sādabayāmi, sayam eva bhājanam dhovim :
mātā va ekaputtakam tathā bhattāram paricarāmi.
14. Eṃam mam bhattikatam anuttaram kārikam tam nibatamānam
utthāyikam analasam sīlavatim dussate bhattā.
15. So mātarañ ca pitarañ ca bhaṇati : ‘āpucch’ āham gamissāmi,
Isidāsīyā na saha vaccham ekāgāre ’ham sahavatthum.’



16. 'Mā evaṃ putta avaca, Isidāsi paṇḍitā paribyaṭṭā
uṭṭhāyikā analasā kiṃ tuyhaṃ na rocate putta?'
17. 'Na ca me hipsati kiñci, na c'āhaṃ Isidāsiyā saba vacchaṃ,
dessā 'va me, alaṃ me ; āpucch' āhaṃ gamissāmi.'
18. Tassa vacanaṃ suṇitvā sassū sassuro ca me apucchimsu :
'kissa tayā aparaddhaṃ bhaṇa vissatthā yathābhūtaṃ.'
19. 'Na pi 'haṃ aparajjhaṃ kiñci, na pi hips' eva, na gaṇāmi
dubbacanaṃ ; kiṃ sakkā kātuye yaṃ maṃ videssate bhaddā?'
20. Te maṃ pitu gharaṃ paṭinayimsu, vīmaṇā dukkhena
avibhūtā puttā anurakkhaṇā jīnāmbase rūpiṇiṃ Lacchiṃ.
21. Atha maṃ adāsi tāto addhassa gharaṃhi dutiyakulikassa
tato upaddhasuṅkena yena maṃ vindatha seṭṭhi.
22. Tassa pi gharaṃhi māsaṃ avasiṃ, atha so pi maṃ paṭicchati
dāsi va upatthahantiṃ adūsikaṃ sīlasampannaṃ.
23. Bhikkhāya ca vicarantaṃ damakaṃ dantaṃ me pitā bhaṇati :
'hohisi me jāmātā, nikkhipa pontiṇ ca ghaṭikaṇ ca.'
24. So pi vasitvā pakkhaṃ atha tātaṃ bhaṇati : 'dehi me
pontiṃ ghaṭikaṇ ca mallakaṇ ca, puna pi bhikkhaṃ carissāmi.'
25. Atha naṃ bhaṇati tāto ammaṃ sabbo ca me ñātigaṇavaggo :
'kiṃ te na kirati idha, bhaṇa khippaṃ yaṃ te karihiti.'
26. Evaṃ bhaṇito bhaṇati : 'yadi me attā sakkoti, alaṃ mayhaṃ ;
Isidāsiyā na vacchaṃ ekaghare 'haṃ sahavatthuraṃ.'
27. Visajjito gato so, ahaṃ pi ekākiṇi vicintemi :
'āpucchitūna gacchaṃ marituye pabbajissaṃ vā.'
28. Atha ayyā Jinadattā āgacchi gocarāya caramānā
tātakulaṃ vinayadhari bahossutā sīlasampannā.
29. Taṃ diśvāna ambhakaṃ uṭṭhāyāsaṇaṃ tassā paṇḍāpayiṃ,
nisinnāya ca pāde vanditvā bhojanaṃ adāsiṃ.
30. Annena ca pānena ca khajjena ca yaṇ ca tattha sannihitaṃ
santappayitvā avacaṃ : 'ayye icchāmi pabbajitum.'
31. Atha maṃ bhaṇati tāto : 'idh' eva puttaka carāhi taṃ dhammaṃ,
annena ca pānena ca tappaya samaṇe dvijātī ca.'
32. Ath' āhaṃ bhaṇāmi tātaṃ rodanti añjaliṃ paṇāmetvā :
'pāpaṃ hi mayā pakataṃ, kammaṃ taṃ nijjaressāmi.'



33. Atha mañ bhañati tãto : 'pãpuña bodhiñ ca aggadhammañ ca, nibbãnañ ca labhassu yañ sacchikari dvipadasett̃ho.'
34. Mãtãpitu abhivãdayitvã sabbañ ca ñãtiganavaggam sattãham pabbajitã tisso vijjã aphassayim."

8. SELECTIONS FROM THE APADĀNA

(i) *Subhūti*

1. Himavantass' avidūre Nisabho nãma pabbato
assamo sukato mayham, paññasālã sumãpitã.
2. Kosiyo nãma nãmena jañilo uggatãpano
ekãkiko adutiyo vasãmi Nisabhe tadã.
3. Phalam mūlam ca paññañ ca na bhuñjãmi aham tadã,
pavattapañdupattãham upajivãmi tãvade.
4. Nãham kopemi ãjivam cajamãno pi jivitam,
ãrãdhemì sakam cittam, vivañjemì anesanam.
5. Rãgupasamhitam cittam yadã uppajjatẽ mamam
sayam 'va paccavekkhãmi, 'ekaggo nam damem' aham.
6. Evañ me viharantassa appamãdavihãrino
tiñsavassasahassãni pavane me atikkamam.
7. Appamãdaratam disvã uttamattitam gavesakam
Padumuttarasambuddho ãgañchi mama santikam.
8. Timbarūsakavaññãbho appameyyo anūpamo
rūpenãsadiso Buddho ãkãse cañkamì tadã.
9. Suphullo sãlarãjã va, vijju va 'bbhaghanantare,
ñãñenãsadiso Buddho ãkãse cañkamì tadã.
10. Siharãjã va 'sambhito, gajarãjã va dappito,
lãsito vyaggharãjã va ãkãse cañkamì tadã.
11. Siñgīnikkhasuvaññãbho khadirañgãrasannibho
mañi yathã jotiraso, ãkãse cañkamì tadã.
12. Visuddhakelãsannibho, puñnamãse ca candimã,
majjhantiko va suriyo, ãkãse cañkamì tadã.
13. Disvã nabhe cañkamantam evam cintes' aham tadã :
'Devo nu kho ayam satto udãhu manujo ayam?



14. Na me suto vā diṭṭho vā mahiyā ediso naro,
api mantapadato atthi, ayaṃ satthā bhavissati."
15. Evāhaṃ cintayitvāna sakaṃ cittaṃ pasādayiṃ,
nānāpupphaṇ ca gandhaṇ ca sannipādetv' ahaṃ tadā
16. Poppāsanaṃ paññāpetvā sādhu-cittaṃ manoranam
nara-sārathīnaṃ aggaṃ idaṃ vacanam abravim :
17. "Idam me āsanaṃ vira paññattaṃ tav' anucchavaṃ
hāsayanto mamaṃ cittaṃ nisīda kusumāsane."
18. Nisīdi tattha bhagavā asambhūto va kesari
sattarattindivaṃ Buddho pavare kusumāsane.
19. Namassamāno atthāsip sattarattindivaṃ ahaṃ :
vutthahitvā samādhimhā satthā loke anuttaro
20. Mama kammaṃ pakittento idaṃ vacanam abravi :
"Bhāveli Buddhānussatiṃ bhāvanānaṃ anuttaram :
21. Imaṃ satiṃ bhāvayitvā pūrayissasi mānasam,
tīpsakappasahassāni devaloke ramissasi.
22. Asītikkhattam devindo devarajjam karissasi,
sahassakkhattam cakkavattī rājā ratṭhe bhavissasi.
23. Padesarajjam vipulatam gaṇanāto asaṅkhiyam
anubhossasi tam sabbam Buddhānussatiyā phalam.
24. Bhavābhavā saṃsaranto mahābhogaṃ labhissasi,
bhoge te ūnatā n' atthi Buddhānussatiyā phalam.
25. Kappasatasahassamhi Okkākakulasambhavo
Gotamo nāma nāmena satthā loke bhavissati.
26. Asītikotim chaḍḍetvā dāse kammakare bahū
Gotamassa bhagavato sāsane pabbajissasi.
27. Ārādhayitvā sambuddham Gotamaṃ Sākyapuṅgavaṃ
Subhūti nāma nāmena hessasi satthu sāvako.
28. Bhikkhusaṅghe nisīditvā dakkhiṇeyyagaṇamhi tam
tathāraṇavihāre ca dvīsu aggaṃ ṭhapessati."
29. Idam vatvāna sambuddho jalajuttamanāyako
nabham abbhuggamī viro haṃsarājā va ambare.
30. Sāsito lokanāthena namassitvā Tathāgataṃ
sadā bhāvesip mudito Buddhānussatiṃ uttamaṃ.

31. Tena kammaena sukatena cetanāpaṇidhīhi ca
jahitvā mānusam deham Tāvatiṇṇasam agaṇṇh' aham.
32. Asītikkhattum devindo devarajjam akārayim,
sahassakkhattum rājā ca cakkavattī abos' aham.
33. Padesarajjam vipulam gaṇanāto asaṅkhiyam
anubhomī susampattim Buddhānussatiyā phalam.
34. Bhavābhāve saṃsaranto mahābhogam labhām' aham,
bhoge me ūnatā n' atthi, Buddhānussatiyā phalam.
35. Satasahass' ito kappe yam kammam akarim tadā,
duggatim nābhijānāmi, Buddhānussatiyā phalam.
36. Paṭisambhidā catasso vimokhā pi ca aṭṭh' ime
chalabhiññā sacchikatā, katam Buddhassa sāsanaṃ.

(ii) *Khemā*

1. Pacchime ca bhāve dāni Sāgalāyam puruttame
rañño Maddassa dhīt' āsim manāpā dayitā piyā.
2. Saha me jātamattamhi khemaṃ tamhi pure ahū,
tato Khemā ti nāmaṃ me guṇikaṃ udapajjatha.
3. Yadā 'ham yobbanam pattā rūpavantāvibhūsitā,
tadā adāsi maṃ tato Bimbisārassa rājino.
4. Bimbisāro tadā rājā maṃ anuggahabuddhiyā
vaṇṇayitvā Veluvanaṃ gāyake pāpayi mamaṃ :
5. "Rammaṃ Veluvanaṃ yena na diṭṭhaṃ Sugatālayaṃ
na tena Nandaṃ diṭṭhaṃ iti maññemahe mayaṃ ;
6. Yena Veluvanaṃ diṭṭhaṃ naranandanandananaṃ
sudīṭṭhaṃ Nandaṃ tena amarindasunandaṃ."
7. Tam sutvā vanasamiddhiṃ mama sotam manorahaṃ
daṭṭhukāmaṃ tam uyyānaṃ rañño ārocayim tadā.
8. Mahatā parivārena tadā maṃ so mahīpati
sappāpesi tam uyyānaṃ dassanāya samussukaṃ.
9. Yadā ca piṇḍāya muni Giribbaja-puruttamaṃ
paviṭṭho 'ham tadā yeva vanaṃ daṭṭhūṃ upāgamiṃ.
10. Tadā tam phullapavanaṃ nānābhamarakōjitaṃ
kokilāgītasambitaṃ mayūragaṇa-naccitaṃ



11. Appasaddam anākiṇṇaṃ nānācāṅkama-bhūsitam
kuṭṭimaṇḍapasaṅkiṇṇaṃ yogivara-virājitam
12. Vicarantī amaṇṇissam saphalam nayanam mama.
Tatthāpi taruṇam bhikkhum yuttam disvā vicintayim :
13. "Idise pavane ramme t̥hito 'yaṃ navayobbane
vasantaṃ iva kantena rūpena susamanvito
14. Nisinnō rokkhamūlamhi muṇḍo saṅghātipāruto
jhāyate vat' ayam bhikkhu hitvā visayajam ratiṃ.
15. Nanu nāma gahaṭṭhena kāmaṃ bhutvā yathāsukham
pacchā jīṇṇena dhammo 'yaṃ caritabbo subhaddako."
16. Suṇṇakan ti veditvāna gandhageham Jinālayam,
upetvā Jinam addakkhim udayantaṃ va bhākaṃ.
17. Ekakaṃ sukham āsinaṃ vijamānaṃ varitthiyā
disvān' evaṃ vicintesiṃ : "nāyam lūkho narāsabho?"
18. Sā kaṇṇā kanakābhāsā padumānana-locanā
bimboṭṭhī kundadasanā manonetta-rasāyanā
19. Hemadolā va savanā kalasākāra-sutthanī
vedimajjhā varassonī rammoru cārubbhūsanā
20. Battapsaka-susamvitā nīlā maṭṭha-nivāsana
atappaneyya-rūpena hāsabhāva-samanvitā.
21. Disvā tam evaṃ cintesiṃ : "aho 'yaṃ atirūpinī
na mayānena nettēna dīṭṭhapubbā kudācanam."
22. Tato jarābhibhūtā sā vivaṇṇā vikatānanā
sīnadantā setasirā salālā vadanāsuci
23. Samphittakappā setakkhī lambāsubhāpayodharā
valīvitataṭṭhasabbaṅgī sirāvitatadehinī
24. Nataṅgī daṇḍadutiyā uppāsulikatā kisā
pavedhamānā patitā nissasanti muhum muhum.
25. Tato me āsi samvego abbhuto lomahaiṇsano :
"dhī-r-atthu rūpam asuciṃ ramante yatttha bālīsū."
26. Tadā mahākāraṇiko disvā samviggaṃ mānaṃ
udaggacitto sumano imā gāthā abhāsatha :
27. "Āturaṃ asuciṃ pūtiṃ passa Kheme samussayaṃ
uggharantaṃ paggharantaṃ bālānaṃ abhinanditaṃ.



28. Asubhāya cittam bhāvehi ekaggaṃ susamāhitam.
sati kāyagatā tyatthu, nibbidā-bahulā bhava.
29. Yathā idaṃ tathā etaṃ, yathā etaṃ tathā idaṃ,
ajjhataṃ ca bahiddhā ca kāye chandaṃ virājaya.
30. Animittaṃ ca bhāvehi, mānānusayam ujjaha,
tato mānābhisamayā upasantā carissasi.
31. Ye rāgarattānupatanti sotam
sayamkatam makkaṭako va jālam,
etaṃ hi chetvāna paribbajanti
anapekkhino kāmasukham pahāya."
32. Tato kallikacittaṃ maṃ natvāna naraśārathi
Mahānidānaṃ desesi suttantaṃ vinayāya me.
33. Sutvā suttanta-seṭṭhaṃ taṃ pubbasāññaṃ anussariṃ,
tattha tthitā 'va haṃ santi dhammacakkhuṃ visodhayiṃ.
34. Tadā paṇamma sirasā katvā ca naṃ padakkhiṇaṃ
gantvā disvā narapatiṃ imaṃ vacanam abravīṃ :
35. "Aho sammā upāyo te cintito 'yaṃ arindama,
vanadassanakāmāya diṭṭho nibbanatho muni !
36. Yadi te ruccate rājā sāsane tassa tādino,
pabbajissāmi rūpe 'haṃ nibbinnā munibhāṇinā¹."
37. Añjaliṃ paggahehvāna tadāha sa mahīpati :
"anujānāmi te bhādde pabbajjā tava sijjhatu."
38. Pabbajitvā tadā cāhaṃ sattamāse upaṭṭhite
dīpodayaṇ ca bhedaṇ ca disvā saṃviggamānasā
39. Nibbinnā sabbasaṅkhāre paccayākārā-kovidā
caturoghe atikkamma arahattaṃ apāpuṇiṃ.
40. Kilesā jhāpitā mayhaṃ, bhavā sabbe samūhatā,
nāgi va bandhanaṃ chetvā viharāmi anāsavā.
41. Sāgataṃ vata me āsi mama Buddhassa santike,
tisso vijjā anuppattā, kataṃ Buddhassa sāsanaṃ.
42. Paṭisambhidā catasso vimokhā pi ca atṭh' ime
chaḷabhiññā sacchikatā, kataṃ Buddhassa sāsanaṃ.

¹ Variant, *munibhāṇinā*.



9. CONQUEST OF CEYLON

[Mahāvamsa]

1. Sabbalokahitaṃ katvā patvā santikhaṇaṃ paraṃ
parinibbāṇamañcamhi nipanno lokanāyako
2. Devatāsaṃnipātamhi mahantamhi mahāmuni
Sakkaṃ tatra saṃipattṭhaṃ avoca vadataṃ varo :
3. "Vijayo Lāḷavisayā Sīhabāhunarindajo
eso Laṅkaṃ anuppatto sattabhaccasātānugo.
4. Patitṭhissati devinda Laṅkāyaṃ mama sāsanaṃ,
tasmā saparivāraṃ taṃ rakkha Laṅkaṃ ca sūdhukaṃ."
5. Tathāgatassa devindo vaco sutvā va sādaro
devass' Uppalavaṇṇassa Laṅkāraḥkhaṃ saṃappayi.
6. Sakkena vuttamatto so Laṅkaṃ āgama sajjukaṃ
paribbājakavesena rukkhamaṇḍale upāvisi.
7. Vijayappamukhā sabbe taṃ upecca apucchisum :
"ayaṃ bho ko nu dīpo?" ti. "Laṅkādīpo" ti so 'bravi.
8. "Na santi manujā ettha na ca hessati vo bhayaṃ."
Iti vatvā kuṇḍikāya te jalena nisiñciya
9. Suttaṃ ca tesam hatthesu laggetvā nabhasāgamā.
Dassesī soṇirūpena paricārīkayakkhiṇī.
10. Eko taṃ vāriyāto pi rājaputtēna anvagā :
"gāmaṃhi vijjamaṇaṃhi bhavanti sunakhā" iti.
11. Tassā ca sāmīnī tattha Kuvāṇṇā nāma yakkhiṇī
nisīdi rukkhamaṇḍalamhi kantantī tāpasī viya.
12. Divāna so pokkharāṇiṃ nisinnaṃ taṃ ca tāpasīṃ
tattha nhātvā pivitvā ca ādāya ca muḷāliyo
13. Vāriṃ ca pokkhareh' eva vuṭṭhāsi. Sā taṃ abravi :
"bhakkho 'si mama, tiṭṭhā" ti : aṭṭhā baddho va so naro.
14. Parittasuttatejēna bhakkhetuṃ sū na sakkuṇi,
yāciyāto pi taṃ suttaṃ nādā yakkhiṇiyā naro.
15. Taṃ gahetvā suruṅgāyaṃ ravantaṃ yakkhiṇī khipi.
Evaṃ ekekaso tattha khipi satta satāni ca.



16. Anāyantesu sabbesu Vijayo bhayasaṅkito
naddhapaṇcāyudho gantvā disvā pokkharāṇiṃ subhaṃ
17. Apaṇṇaṃ uttiṇṇapadaṃ, passaṃ taṃ c'eva tāpaṇiṃ
"imāya khalu bhaccā me gahitā nū" ti cintiya
18. "Kiṃ na passaṃsi bhacce me bhoti tvaṃ?" iti āha taṃ.
"Kiṃ rājaputta bhaccehi? Piva nhāyā" ti āha sā.
19. "Yakkhiṇī tāva, jānāti mama jātiṃ" ti nicchito
sīghaṃ sanāmaṃ sāvetvā dhanuṃ saṃdhāy' upāgato.
20. Yakkhiṃ ādāya gīvāya nārācavalayena so
vāmahatthēna kesesu gahetvā dakkhiṇeṇa tu
21. Ukkhipitvā asīṃ āha : "bhacce me dehi dāsi, taṃ
māremī" ti. Bhayaṭṭā sā jīvitaṃ yāci yakkhiṇī :
22. "Jīvitaṃ dehi me sāmī, rajjaṃ dassāmi te ahaṃ,
karissāmi' itthikiccaṃ ca kiccaṃ c'aññaṃ yathicchitaṃ."
23. Adubbhatthāya sapathaṃ so taṃ yakkhiṃ akārayi.
"Ānehi bhacce sīghaṃ" ti vuttamattā va sānaya.
24. "Ime chātā" ti vuttā sā taṇḍulādīni niddisi
bhakkhitānaṃ vāṇijānaṃ nēvaṭṭhaṃ vividhaṃ bahuṃ.
25. Bhaccā te sādhayitvāna bhattāni vyañjanāni ca
rājaputtaṃ bhojayitvā sabbe cāpi abhuñjisuṃ.
26. Dāpitaṃ Vijayen' aggaṃ yakkhi bhuñjiya piṇḍā
soḷasavassikaṃ rūpaṃ māpayitvā manoharaṃ
27. Rājaputtaṃ upāgaṇchi sabbābharaṇabhūsitā,
māpesi rukkhamūlasmiṃ sayanaṃ ca mahārahaṃ.
28. Rattiṃ turiyasaddaṃ ca sutvā gītaravaṃ ca so
apucchi saha semānaṃ "kiṃ saddo?" iti yakkhiṇiṃ.
29. "Rajjaṃ ca sāmīno deyyaṃ sabbe yakkhā ca ghātiyā,
manussāvāsakāraṇā yakkhā maṃ ghātayanti hi"—
30. Iti cintiya yakkhi sā abravi rājanandaṇaṃ :
"Sirīsavatthu nāmetam sāmī yakkhapuraṃ idha,
31. Tattha jeṭṭhassa yakkhassa Laṅkānagaravāsini
kumārīkā idhānītā, tassā mātā ca āgatā,
32. Āvāhamaṅgale tattha sattāhaṃ ussavo mahā
vattate, tattha saddo 'yapa, mahā h' esa samāgamo :



33. Ajj'eva yakkhe ghātehi, na hi sakkā ito param."
 So āhā : "dissamāne te ghātessāmi katham aham?"
34. "Tattha saddam karissāmi, tena saddena ghātaya,
 āyudham me 'nubhāvena tesam kāye patissati."
35. Tassā sutvā tathā katvā sabbayakkhe aghātayi,
 sayam pi laddhavijayo yakkharājapāsādhanaṃ,
36. Pasādhanehi sesehi tam tam bhaccam pasādhayi.
 Katipāham vasitv' ettha Tambapaṇṇim upāgami.
37. Nāvāya bhūmim otiṇṇā Vijayappamukhā tadā
 kilantā paṇinā bhūmim ālambiya nisīdisum.
38. Tambabhūmirajopphuṭṭho tambapāṇi yaṭo ahu,
 so deso c'eva dīpo ca Tambapaṇṇi tato ahu.
39. Sīhabāhunarindo so sīham ādinnavā iti
 Sīhalo, tena saṃbandhā ete sabbe pi Sīhalā.

10. PATHAMA-DHAMMASAṄGĪTĪ

[Mahāvamsa]

1. Pañcanetto Jino pañcacattālīsa samāsamo
 thatvā sabbāni kiccāni katvā lokassa sabbathā,
2. Kusinārāyam yamakasālānaṃ antare vare
 Vesākhapuṇṇamāyam so dīpo lokassa nibbuto.
3. Saṃkhyāpatham atikkantā bhikkhū tattha samāgatā
 khattiyā brāhmaṇā vessā suddā devā tath' eva ca.
4. Satta sataśassāni tesu pāmokkhabhikkhavo,
 thero Mahākassapo ca saṃghatthero tadā ahu.
5. Satthu sarīrasārīradhātukiccāni kāriya
 icchanto so mahāthero Satthu Dhammaciraṭṭhitim,
6. Lokanāthe Dasabale sattāhaparinibbute
 dubbhāsitaṃ Subhaddassa vuḍḍhassa vacanaṃ saram,
7. Saram cīvaradānaṃ ca samatte ṭhapanam tathā
 saddhammatṭhapanatthāya muninānuggaḥam katan.

8. Kātum saddhammasaṃgītiṃ Sambuddhānumatiṃ satim
navaṅgasāsanadhare sabbaṅgasamupāgate
9. Bhikkhū pañcasatān' eva mahākhīṇāsava vare
sammanni eken' ūne tu Ānandattherakāraṇā.
10. Puna Ānandathero pi bhikkhūhi abhiyācito
sammanni kātum saṃgītiṃ ; sū na sakkā hi taṃ vinā.
11. Sādhukīḷanasattūhaṃ sattūhaṃ dhātupūjanaṃ
iccaḍḍhamāsaṃ khepetvā sabbalokānukampakā,
12. "Vassaṃ vasantā Rājagabe karissāma Dhammasaṃgahaṃ,
nāññehi tattha vatthabbaṃ" iti katvāna nicchayaṃ,
13. Sokāturaṃ tattha tattha assāsentā mahājanaṃ,
Jambudīpamhi te therā vicaritvāna cārikaṃ,
14. Āsāḷhasukkapakkhamhi sukkapakkhatṭhitatthikā
upāgamuṃ Rājagahaṃ sampānācatupaccayaṃ.
15. 'Tatth' eva vassūpagatā te Mahākassapādayo
therā thiraguṇūpetā Sambuddhamatakovidā
16. Vassānaṃ paṭhanaṃ māsaṃ sabbasenāsanesu pi
kāresuṃ paṭisaṃkhāraṃ vatvānājātasattuno.
17. Vihārapaṭisaṃkhāre niṭṭhite āhu bhūpatiṃ :
"idāni Dhammasaṃgītiṃ karissāma mayaṃ" iti.
18. "Kattabbaṃ kiṃ?" ti puṭṭhassa "rūsaṃjjaṭṭhānaṃ" āhu te.
Rājā "katthā?" ti pucchitvā vuttaṭṭhānamhi tehi so
19. Sīghaṃ Vebhāraselassa passe kāresi maṇḍapaṃ
Sattapaṇṇiguhādvāre raṃinaṃ devasabhopamaṃ.
20. Sabbathā maṇḍayitvā taṃ attharāpesi tattha so
bhikkhūnaṃ gaṇanāy' eva anagghattharaṇāni ca.
21. Nissāya dakkhiṇaṃ bhāgaṃ uttarāmukhaṃ uttamaṃ
'therāsaṇaṃ' supaṇṇattam āsi tattha mahārahaṃ.
22. 'Tasmaṃ maṇḍapamajjhasmiṃ puratthāmukhaṃ uttamaṃ
'dhammāsaṇaṃ' supaṇṇattam ahosi Sugatārahaṃ.
23. Rājārocesi therānaṃ : "kaṃmaṃ me niṭṭhitam" iti ;
te therā theram Ānandaṃ ānandakāraṃ abravuṃ :
24. "Sve sannipāto Ānanda, sekhena gamanaṃ taḥim
na yuttaṃ te, sadatthe tvaṃ appamatto tato bhava."



25. Icevaṃ codito therō katvāna viriyam samam
iriyāpathato muttam arahattam apāpuṇi.
26. Vassānam dutiye māse dutiye divase pana
rucire maṇḍape tasmim therā sannipatimsu te.
27. Thapetvānandatherassa anucchavikam āsanam
āsanesu nisīdimsu arahanto yathārahama.
28. Therō 'rahattappattim so āpetum tehi nāgamā,
'kuhim Ānandathero?' ti vuccamāne tu kehici,
29. Nimmujjivā pathaviyā gantvā jotipathena vā
nisīdi therō Ānando attano thapitāsane.
30. Upālitheram Vinaye sesa-Dhamme asesake
Ānandatheram akarum sabbe therā dhuramdhare.
31. Mahāthero sakattānam Vinayam pucchitum sayam
sammam' Upālithero ca vissajjetum tam eva tu.
32. Therāsane nisīditvā Vinayam tam apucchi so,
dhammāsane nisīditvā vissajjesi tam eva so.
33. Vinayaññūnam aggena vissajjitakamena te
sabbe sajjhāyam akarum Vinayam nayakovidā.
34. Aggam bahussutādīnam kosāraakkham mahesino
sammannitvāna attānam therō Dhammam apucchi so.
35. Tathā sammanniyattānam dhammāsanagato sayam
vissajjesi tam Ānandathero Dhammam asesato.
36. Vedehamuninā tena vissajjitakamena te
sabbe sajjhāyam akarum Dhammam Dhammatthakovidā.
37. Evaṃ sattahi māsehi Dhammasaṃgīti niṭṭhitā
sabbalokahitattāya sabbalokahitehi sā.

11. DUTIYA-DHAMMASAṂGĪTĪ

[Mahāvamsa]

1. Atīte dasame vasse Kālāsokassa rājino
Sambuddhahaparinibbāṇā evaṃ vassasutam ahu.
2. Tadā Vesāliyā bhikkhū aneke Vajjiputtakā
siṅgilomaṃ dvaṅgulam ca tathā gāmantaram pi ca



3. Āvāsānumatāciṇṇaṃ amathitaṃ jalogi ca
nisīdanaṃ adasakaṃ jātarūpādikaṃ iti
4. Dasavatthūni dīpesuṃ "kappantī" ti alajjino.
Taṃ sutvāna Yasatthero caraṃ Vajjisu cārikaṃ
5. Chaḷabhiññābalappatto Kākaṇḍakadijatrajo
taṃ sametum sa-ussāho tatth' āgami Mahāvanaṃ.
6. Pācīnake ca caturō caturō Pāveyyake pi ca
ubbāhikāya sammanni bhikkhū taṃvatthusantiyā.
7. Sabbakāmi ca Sālho ca Khujjasobhitanāmako
Vāsabhagāmiko cāti therā Pācīnakā ime,
8. Revato Sāṇasambhūto Yaso Kākaṇḍakatrajo
Sumano cāti cattāro therā Pāveyyakā ime,
9. Sametum tāni vatthūni appasaddaṃ anākulam
agamum Vālikārāmaṃ aṭṭha therā anāsavā.
10. Daharenājiten' ettha paññatte āsane subhe,
nisīdiṃsu mahātherā mahāmunimataññuno.
11. Tesu vatthusu ekekaṃ kamato Revato mahā-
thero theram Sabbakāmiṃ pucchi pucchāsu kovido.
12. Sabbakāmi mahāthero tena puṭṭho 'tha vyākari :
"sabbāni tāni vatthūni na kappantī ti suttato."
13. Nīharitvādhikaraṇaṃ taṃ te tattha yathakkamaṃ
tath' eva saṃghamaṃ pi pucchāvissajjanaṃ karum.
14. Niggahaṃ pāpabhikkhūnaṃ dasavatthukadīpinaṃ
tesaṃ dasasahassānaṃ mahātherā akaṃsu te.
15. Bhikkhū satasahassāni dvādas' āsum samāgatā,
sabbesaṃ Revatatthero bhikkhūnaṃ pamukho tadā.
16. Tadā so Revatatthero saddhammaṭṭhitiyā ciraṃ
kāretum Dhammasaṃgītiṃ sabbabhikkhusamūhato
17. Pabhinnatthādiññānānaṃ Piṭakattayadhārinaṃ
satāni satta bhikkhūnaṃ arahantānaṃ uccini.
18. Te sabbe Vālikārāme Kālāsokena rakkhitā
Revatattherapāmokkhā akarum Dhammasaṃgahaṃ.



19. Pubbe katam tathā eva Dhammam pacchā va bhāsitaṃ
ādāya niṭṭhapesuṃ taṃ etaṃ māsehi aṭṭhahi.
20. Evaṃ Dutiyasamgītiṃ katvā te pi mahāyasa
therā dosakkhayaṃ pattā, pattā kālena nibbutiṃ.

12. TATIYA-DHAMMASAMGĪTI

[Mahāvamsa]

1. Pahīnalābhasakkārā titthiyā lābhakāraṇā
sayam kāsāyam ādāya vasimsu saha bhikkhuhi.
2. Yathāsakaṃ ca te vādaṃ Buddhavādo ti dīpayum,
yathāsakaṃ ca kiriyaṃ akarimsu yathāruci.
3. Tato Moggaliputto so thero thiraguṇodayo
sāsanabbudam uppannam disvā taṃ atikakkhaḷaṃ
4. Tassopasamane kālaṃ dīghadassī apekkhiya
datvā Mahindatherassa mahābhikkhugaṇaṃ sakaṃ
5. Uddhaṃ Gaṇḍāya eko va Ahogaṇḍamhi pabbate
vihāsi sattavassāni vivekaṃ anubrūhayam.
6. Titthiyānaṃ bahuttā ca dubbacattā ca bhikkhavo
tesaṃ kātum na sakkhimsu dhammena paṭisedhanaṃ.
7. Ten' eva Jambudīpaṃhi sabbārāmesu bhikkhavo
satta vassāni nākaṃsu uposatha-pavāraṇaṃ.
8. Taṃ sutvāna mahārājā Dhammāsoko mahāyaso
ekaṃ amaccaṃ pesesi Asokārāmaṃ uttamam :
9. "Gantvādhikaraṇaṃ etaṃ vūpasamma uposathaṃ
kārehi bhikkhusaṃghena mamārāme tuvaṃ" iti.
10. Gantvāna sannipātetvā bhikkhusaṃghaṃ sa dummati :
"Uposathaṃ karothā" ti sāvesi rājasāsaṇaṃ.
11. "Uposathaṃ titthiyehi na karoma mmyaṃ" iti
avoca bhikkhusaṃgho taṃ amaccaṃ mūḷhamānaṃ.
12. So 'macco katipayānaṃ therānaṃ paṭipāṭiyā
acchindi asinā sīsaṃ : "kāremīti uposathaṃ."

13. Rājabhātā Tissathero taṃ disvā kiriyam lahuṃ
gantvāna tassa āsanne āsanamhi nisīdi so.
14. Theram disvā amacco so gantvā rañño nivedayi
sabbam pavattim ; taṃ sutvā jātaḍāho mahīpati
15. Siḅham gantvā bhikkhusamgham pucchi ubbiggamāna so :
“evaṃ katena kammena kassa pāpam siyā?” iti.
16. Tesam apaṇḍitā keci : “pāpam tuyham” ti : keci tu :
“ubhinnaṃ cā” ti āhamsu ; “n’ atthi tuyham” ti paṇḍitā.
17. Taṃ sutvāha mahārājā : “samatto bhikkhu atthi nu
vimatiṃ me vinodetvā kātum sāsanapaggaham?”
18. “Atthi Moggaliputto so Tissatthero rathesabha” —
iccāha samgho rājānam ; rājā tatth’ āsi sādaro.
19. Visuṃ bhikkhusahassena caturo parivārite
there, narasahassena amacce caturo tathā
20. Tadahe yeva pesesi attano vacanena so
theram ānetum ; etehi tathā vutto sa nāgami.
21. Taṃ sutvā puna atthatta there ‘macce ca pesayi
visuṃ saḥassapurise ; pubbe viya sa nāgami.
22. Rājā pucchi : “katham therō āgaccheyya nu kho?” iti.
bhikkhū āhamsu therassa tassāgamanakāraṇam :
23. “ ‘Hohi bhante upatthambho kātum sāsanapaggaham’
iti vutte mahārāja therō ehi so” iti.
24. Puna pi there ‘macce ca rājā soḷasa soḷasa
visuṃ saḥassapurise tathā vatvāna pesayi ;
25. “Therō mahallakatte pi nāroḥissati yānakam,
theram Gaṅgāya nāvāya ānethā” ti ca abravī.
26. Gantvā te taṃ tathāvocum, so taṃ sutvā va utthahi ;
nāvāya theram ānesum, rājā paccuggamī tahiṃ.
27. Vasanto tattha sattāham rājuyyāne manorame
sikkhāpesi mahīpalam Sambuddhasamayam subham.
28. Tasmim yeva ca sattāhe duve yakkhe mahīpati
pesetvā mahiyam bhikkhū asesē sannipātayi.
29. Sattame divase gantvā sakārāmaṃ manoramaṃ
kāresi bhikkhusamghassa sannipātam asesato.



30. Therena saha ekante nisinno sāṇi-antare
ekekāladhike bhikkhū pakkosivāna santikaṃ.
31. "Kimpvādī Sugato bhante?" iti pucchi mahīpati ;
te sassatādikāṃ diṭṭhiṃ vyākariṃsu yathāsakaṃ.
32. Te micchādiṭṭhike sabbe rājā uppabbajāpayi,
sabbe satṭhi sahaṣṣāni āsum uppabbajāpitā.
33. Apucchi dhammike bhikkhū : "kimpvādī Sugato?" iti ;
"vibhajjavādī" t' āhaṃsu. Taṃ therāṃ pucchi bhūpati :
34. "Vibhajjavādī Sambuddho hoti bhante?" ti; āha so
thero : "āmā" ti; Taṃ sutvā rājā tuṭṭhamano tadā
35. "Saṃgho visodhito yasmā, tasmā saṃgho uposathaṃ
karotu bhante" iccevaṃ vatvā therassa bhūpati
36. Saṃghassa rakkhaṃ datvāna nagaraṃ pāvisi subhaṃ.
Saṃgho samaggo hutvāna tadākāsi uposathaṃ.
37. Thero anekasaṃkhyābhā bhikkhusaṃghā visārade
chaḷabhiññe tepītake pabhinnaṇaṭṭhisambhīde
38. Bhikkhusaṃghassa uccini kātum saddhammasaṃgahaṃ;
tehi Asokārāmaṃhi akā saddhammasaṃgahaṃ.
39. Mahākassapathero ca Yasatthero ca kārayuṃ
yathā te Dhammasaṃgītiṃ. Tissatthero pi taṃ tathā.
40. Kathāvatthuppakaraṇaṃ paravādappamaddanaṃ
abhāsi Tissathero ca tasmim saṃgītiṃmaṇḍale.
41. Evaṃ bhikkhusaṃghassa rakkhāyāsokarājino
ayaṃ navahi māsehi Dhammasaṃgītiṃ niṭṭhitā.
42. Rañño sattaṛase vasse dvāsaṭṭatisamo isi
mahāpavāraṇāya so saṃgītiṃ taṃ samāpayi.

13. DESPATCH OF MISSIONARIES

[Mahāvamsa]

1. Thero Moggaliputto so Jinasāsanajotako
niṭṭhāpetvāna saṃgītiṃ pekkhamāno anāgataṃ
2. Sāsanassa paṭiṭṭhānaṃ paccantesu apekkhiya
pesesi Kattike māse te te there taṃ taṃ.
3. Therāṃ Kasmīragandhārāṃ Majjhantikaṃ apesayi,
apesayi Mahādevattherāṃ Mahisamaṇḍalaṃ.
4. Vanavāsāṃ apesesi therāṃ Rakkhitaṇāmakāṃ,
tathāparantaṃ Yonāṃ Dhammarakkhitaṇāmakāṃ.
5. Mahārattāṃ Mahādhammarakkhitattheraṇāmakāṃ,
Mahārakkhitatherāṃ tu Yonalokaṃ apesayi.
6. Pesesi Majjhimaṃ therāṃ Himavantapadesakāṃ,
Suvāṇṇabhūmiṃ there dve Soṇāṃ Uttaraṃ eva ca.
7. Mahāmahindattherāṃ taṃ therāṃ Itthiyaṃ Uttiyaṃ
Sambalaṃ Bhaddasālaṃ ca sake saddhivihārike
8. "Laṅkādiṇe manuṇṇāmbhi manuṇṇāṃ Jinasāsaṇaṃ
paṭiṭṭhāpetha tumhe" ti paṇca there apesayi.
9. Tadā Kasmīragandhāre pakkāṃ sassāṃ mahiddhiko
Aravālo nāgarājā vassāṃ karakasaṇṇitaṃ
10. Vassāpetvā samuddasmiṃ sabbāṃ khipati dāruṇo.
Tatra Majjhantikatthero khippaṃ gantvā viḥāyssa
11. Aravāladahe vāripiṭṭhe caṅkamaṇādiṇe
akāsi ; disvā taṃ nāgā ruṭṭhā raṇṇo nivedayaṃ.
12. Nāgarājātha ruṭṭho so vividhā bhimsikā 'kari :
vātā mahantā vāyanti, megho gajjati vassati,
13. Phalantāsaniyo, vijjū niccharanti tato tato,
mahāruḥā pabbatānaṃ kūṭāni papatanti ca.
14. Virūparūpā nāgā ca bhimsāpenti samantato,
sayāṃ dhūpati jalati akkosanto anekadhā.
15. Sabbāṃ taṃ iddhiyā thero paṭibāhiya bhimsaṇaṃ
avoca nāgarājāṃ taṃ dassento balāṃ uttamaṃ :



16. "Sadevako pi ce loko āgantvā tāsayeyya maṃ,
na me paṭibalo assa yaṃ ettha bhayaabheravaṃ."
17. Taṃ sutvā nimmadassassa therō dhammaṃ adesayi,
tato saraṇasīlesu nāgarājā paṭiṭṭhahi :
18. Tath' eva caturāsīti sahaṣṣāni bhujaṅgamā
Himavante ca gandhabbā yakkhā kumbhaṇḍakā bahū.
19. Tadā Kasmīragandhāravāsino manujāgatā
nāgarājassa pūjatthaṃ mantvā therāṃ mahiddhikaṃ
20. Therāṃ evābhivādetvā ekamantaṃ nisīdisuṃ;
tesaṃ dhammaṃ adesesi therō Āśivisūpamaṃ.
21. Asītiyā sahaṣṣānaṃ dhammābhisamayo ahu,
satasahaṣṣaṃ purisā pabbajūṃ therasantike.
22. Tato pabhuti Kasmīragandhārā te idāni pi
āsuṃ kāsāyapajjotā vatthuttayaparāyanā.
23. Gantvā Mahādevathero desaṃ Mahisamaṇḍalam
Suttantaṃ Devadūtāṃ taṃ kathesi janamaññhago.
24. Cattālisa sahaṣṣāni dhammacakkhuṃ visodhayuṃ,
cattālisa sahaṣṣāni pabbajīṃsu tadantike.
25. Gantvāna Rakkhitaṭṭhero Vanavāsaṃ nabhe ṭhito
Sampyuttaṃ Anamataggaṃ kathesi janamaññhago.
26. Saṭṭhīnārasahaṣṣānaṃ dhammābhisamayo ahu,
sattatīṃsasahaṣṣamattā pabbajīṃsu tadantike.
27. Vihārānaṃ pañcasataṃ tasmīṃ dese paṭiṭṭhahi,
paṭiṭṭhāpesi tatth' evaṃ therō so Jinasāsaṇaṃ.
28. Gantvā 'parantaṃ therō Yonako Dhammarakkhito,
Aggikkhandhopamaṃ Suttaṃ kathetvā janamaññhago,
29. So sattatīṃsasahaṣṣāni pāṇe tattha samāgate
dhammāmatāṃ apāyesi dhammādharmesu kovido.
30. Purisānaṃ sahaṣṣa ca itthiyo ca tato 'dhikā
khattiyānaṃ kulā yeva nikkhamitvāna pabbajūṃ.
31. Mahārattthaṃ isi gantvā so Mahādharmmarakkhito
Mahānāradaṃ kassapaṃ Jātakaṃ kathayī tahiṃ.
32. Maggaṃ phalaṃ pāpuṇṇīsu caturāsīti sahaṣṣakā,
terasaṃ tu sahaṣṣāni pabbajīṃsu tadantike.



33. Gantvāna Yonavisayaṃ so Mahārakkhito isi
Kālakārāma-Suttantaṃ kathesi janamajjhago.
34. Pāpasatasahassāni saḥassāni ca sattati
Maggaphalaṃ pāpuṇṇiṃsu, dasasahassāni pabbajum.
35. Gaṇtvā catūhi therehi desesi Majjhimo isi
Himavantapadesasmim Dhammacakkappavattanaṃ.
36. Maggaphalaṃ pāpuṇṇiṃsu asītipāṇakoṭṭiyo.
Visum te pañca raṭṭhāni pañca therā pasādayum.
37. Purisā satasahassāni ekekass' eva santike
pabbajimṣu pasādena Sammāsaṃbuddhasāsane.
38. Saddhim Uttaratherena Soṇattthero mahiddhiko
Suvannabhūmim agamā. Tasmim tu samaye pana
39. Jāte jāte rājagehe dūrake ruddarakkhasi
samuddato nikkhamitvā bhakkhayitvāna gacchati.
40. Taṃ rakkhasim saparisam parikkhipi samantato;
"idaṃ imehi laddham" ti mantvā bhītā palāyi sā.
41. Tassa desassa ārakkham ṭhapetvāna samantato
tasmim samāgame therō Brahmajālaṃ adesayi.
42. Saraṇesu ca Sīlesu aṭṭhamṣu bahavo janā,
saṭṭhiyā tu saḥassānaṃ dhammābhisamayo ahu.
43. Adḍhuddhāni saḥassāni pabbajum kuladārakā,
pabbajimṣu diyaḍḍham tu saḥassam kuladhītarō.

14. ASOKA'S VISIT TO MAHĀBODHI

[Mahāvamsa]

1. Mahābodhim ca therim ca ānāpetum mahīpati
therena vuttavacanam saramāno sake pure
2. Antovassekadivasam nisinnō therasantike
sahāmaecehi mantetvā bhāgineyyam sakam sayam
3. Ariṭṭhanāmakāmaccam tasmim kamme niyojayaṃ
mantvā āmantayitvā tam idam vacanam abravī :
4. "Tāta sakkhisi gantvā tvam Dhammāsokassa santikaṃ
Mahābodhim Saṃghamittam therim ānayitum idha?"



5. "Sakkhissāmi ahaṃ deva ānetuṃ tā tato idha,
idhāgato pabbajitūṃ sace lacchāmi mānada."
6. "Evaṃ hotū" ti vatvāna rājā taṃ tattha pesayi,
so therassa ca rañño ca sāsanaṃ gayha vandiya,
7. Assayajasukkapakkhe nikkhanto dutiye 'hani
so 'nuyutto Jambukoḷe nāvam āruya paṭṭane,
8. Mahodadhiṃ taritvāna therādhītthānayogato
nikkhantadivase yeva rammaṃ Pupphapuram gato.
9. Bhāgineyyo Mahāritṭho Dhammāsokassa rājino
appetvā rājasatpadesaṃ therasaṃdesaṃ abravi :
10. "Bhātujāyā sahāyassa rañño te rājakuñjara
ākaṅkhamānā pabbajjaṃ niccaṃ vasati samyatā :
11. Saṃghamittaṃ bhikkhuṃ taṃ pabbājetuṃ visajjaya,
taya saddhiṃ Mahābodhi-dakkhināsākhā eva ca."
12. Theriyā ca taṃ ev' atthaṃ abravi therabhāsitaṃ ;
gantvā pitusaṃpaṃ sā therī theramataṃ bravi.
13. Āha rājā : "tvaṃ amma apassanto kathaṃ ahaṃ
sokaṃ vinodayissāmi puttānattuvīyogajam?"
14. Āha sā : "me mahārāja bhātuno vacanaṃ garu,
pabbājanīyā ca bahū, gantabbam tattha tena me."
15. "Satthagghātaṃ anarahā Mahābodhi-mahīruhā,
kathaṃ nu sākhaṃ gaṇhissam?" iti rājā vicintayi.
16. Amaccassa Mahādevanāmakassa matena so
bhikkhusaṃghaṃ nimantetvā bhojetvā pucchi bhūpati :
17. "Bhante Laṅkaṃ Mahābodhi pesetabbā nu kho?" iti.
Thero Moggaliputto so "pesetabbā" ti bhāsiya,
18. Kataṃ mahā-adhiṭṭhāna-pāṇcakaṃ Pañcacakkhunā
abhāsi rañño, taṃ sutvā tussitvā dharaṇīpati
19. Sattayojanikaṃ maggaṃ so Mahābodhigāminam
sodhāpetvāna sakkaccaṃ bhūsāpesi anekadhā :
20. Sattayojanadīghāya vitthatāya tiyojanaṃ
senāya caturāṅginiyā mahābhikkhugaṇena ca
21. Upāgama Mahābodhiṃ nānālampkārabhūsitam
nānāratanavicittam vividhadhajamālīnīṃ



22. Nānākusumasamkiṇṇaṃ nānāturiyaghositam
parivārayitvā senāya parikkhipiya sāṇiyā
23. Mahātherasahassena pamukhena mahāgaṇe
raññaṃ pattābhisekānaṃ sahasseṇādhikena ca
24. Parivārayitvā attānaṃ Mahābodhiṃ ca sādhuṇaṃ
ullokayi Mahābodhiṃ paṇḍitvāna añjaliṃ.
25. Abhisiñci Mahābodhiṃ mahārajjena bhūpati:
pupphādīhi Mahābodhiṃ pūjetvā, tipadakkhiṇaṃ
katvā atthasū tṭhānesu vanditvāna katañjali.
26. Ādiyitvāna sovaṇṇatulikāya manosiḷaṃ
lekhaṃ datvāna sākḥāya saccakiriyaṃ akā iti :
27. "Laṅkādīpaṃ yadi ito gantabbaṃ Urubodhiyā,
nibbematiko Buddhassa sāsanaṃhi sace ahaṃ,
28. Sayam yeva Mahābodhisākhā 'yaṃ dakkhiṇā subhā
chijjitvāna patitṭhātu idha hemakaṭāhake."
29. Lekhāṭṭhāne Mahābodhi chijjitvā sayam eva sā
gandhakaddamapūrasa kaṭāhassopari tṭhitā.
30. Pāṭihīrehi nekehi tehi so pīṇito puna
mahārājā Mahābodhiṃ mahārajjena pūjayi.
31. Mahābodhiṃ mahārajje abhisiñciya pūjayaṃ
nānāpūjāhi sattāhaṃ puna tatth'eva so vasi.
32. Assayujasukkapakkhe paṇṇarasa-uposathe
aggahesi Mahābodhiṃ, dvisattāhaccaye tato
33. Assayujakālapakkhe cātuddasa-uposathe
rathe subhe tṭhapetvāna Mahābodhiṃ rathesabho
34. Pūjayaṃ taṃ dinaṃ yeva upanetvā sakatṃ puraṃ
alamkaritvā bahudhā kāretvā maṇḍapaṃ subhaṃ
35. Kattikasukkapakkhassa dine pāṭipade taṃ
Mahābodhiṃ mahāsūlamūle pācīnake subhe
36. Tṭhapetvāna kāresi pūjā nekā dine dine.
Gāhato sattarasame divase tu navaṅkurā
37. Sakin yeva ajāyimsu tassā ; tena narādhipo
tutṭhacitto Mahābodhiṃ puna rajjena pūjayi.



15. SELECTIONS FROM THE UDĀNA

1. Yadā have pātubhavanti dhammā
ātāpino jhāyato brāhmaṇassa,
ath' assa kaṅkhā vapayanti sabbā
yato pajānāti sahetudhammaṃ.
2. Yadā have pātubhavanti dhammā
ātāpino jhāyato brāhmaṇassa,
ath' assa kaṅkhā vapayanti sabbā,
yato khayam paccayānaṃ avedi.
3. Yadā have pātubhavanti dhammā
ātāpino jhāyato brāhmaṇassa,
vidhūpayam tiṭṭhati Māra-senaṃ
suriyo va obhāsayaṃ antalikkhe.
4. Yo brāhmaṇo bāhita-pāpadhammo
Vedantagū vusita-brahmacariyo
dhammena so Brahmavādaṃ vadeyya
yass' ussādā n' atthi kuhiñci loke.
5. Na udakena suci hoti, bahvettha nhāyati jano,
yamhi saccaṇ ca dhammo ca so suci so ca brāhmaṇo.
6. Sukho viveko tuṭṭhassa sutadhammassa passato,
abyāpajjham sukham loke pāṇabhūtesu samyamo.
7. Sabbam paravasam dukkham, sabbam issariyam sukham,
sādhāraṇe vihaññanti, yogā hi duratikkamā.
8. Yass' antarato na santi kopā,
iti bhavābhavataṇ ca vītivatto,
tam vigata-bhayaṃ sukhiṃ aeokaṃ
devā nānubhavanti dassanāya.
9. Yassa jito kāmakaṇṭako
akkoso ca vadho ca bandhanaṇ ca,
pabbato viya so tṭhito anejo,
sukhadukkhesu na vedhati sa bhikkhu.
10. Yamhi na māyā vasati na māno,
yo vītalobho amamo nirāso
panunna-kodho abhinibbutatto
so brāhmaṇo so samaṇo sa bhikkhu.



11. Anupavādo anupaghāto pātimokkhe ca sampvaro,
mattaññutā ca bhattasmiṃ pantañ ca sayanāsanam,
adhicitte ca āyogo, etaṃ Buddhāna sāsanaṃ.
12. Abhūtavādī nirayaṃ upeti,
yo vāpi katvā 'na karomi' cāha;
ubho pi te pecca samā bhavanti
nihilakammā manujā parattha.
13. Tudanti vācāya janā asaññatā
sarehi saṅgāmagataṃ va kuñjaraṃ
sutvāna vākyam pharusam udīritam
adhivāsaye bhikkhu aduṭṭhacitto.
14. Uccinna-bhavataṇhassa santacittassa bhikkhuno
vikkhīṇo jāti-saṃsāro n' atthi tassa punabbhavo.
15. Sabbā disā anuparigamma cetasā
n' ev' ajjhagā piyataram attanā kvaci,
evam piyo puthu attā paresam,
tasmā na himse param attakāmo.
16. Ye keci bhūtā, bhavissanti ye vā,
sabbe gamissanti pahāya deham,
taṃ sabbam jāniṃ kusalo viditvā
ātāpiyo brahmacariyaṃ careyya.
17. Yā kāci kaṅkhā idha vā huraṃ vā,
sakavediyā vā paravediyā vā,
jāyino tā pajahanti sabbā
ātāpino brahmacariyaṃ carantā.
18. Upātiddhāvanti na saram enti,
navam navam bandhanaṃ brūhayanti,
patanti pajjotam-ivādhipatā
diṭṭhe sute itih' eke nivīṭṭhā.
19. Obhāsati tāva so kimi
yāva na unnamati pabhaṅkaro,
virocanamhi uggate
hatappabho hoti na cāpi bhāsati.



20. Yassa mūlaṃ chaṃā n' atthi paṇṇā n' atthi kuto latā,
taṃ dhīraṃ bandhaṇā muttaṃ ko taṃ ninditum arahati;
devā pi naṃ pasamsanti, Brahmaṇā pi pasamsito.
21. Ye taranti appavaṃ saraṃ
setuṃ katvāna visajja pallalāni,
kullaṃ hi jano pabandhati,
tiṇṇā medhāvino janā.
22. Abhedi kāyo, nirodhi saññā,
vedanā vitirahimso sabbā,
vūpasamimso saṅkhārā
viññāṇaṃ attham āgamā.
23. Ayoghana-hatass' eva jalāto jātavedaso
anupubbūpasantassa yathā na ñāyate gati,
evaṃ sammā-vimuttānaṃ kāmabandhogha-tārinaṃ
paññāpetuṃ gati n' atthi pattānaṃ acalaṃ sukhaṃ.



NOTES

PROSE

1. *SACCAMKIRA-JĀTAKA* [Vol. I, No. 73].—This and the next Jātaka story relate to two of the previous existences of prince Siddhattha, the prospective Buddha and serve as a prelude to the pieces commencing with *Devatā-Āyācana* (No. 8 of the present selections). They illustrate the perfect exercise by the Bodhisatta of two of the ten essential qualities (*dasa pāramiyo*) which pave the way for Buddhahood. The *Pāramis* are *dāna* (alms-giving), *sīla* (morality), *nekkhamma* (abnegation of the world and self), *paññā* (wisdom), *vīriya* (energy), *khantī* (patience), *sacca* (truth), *adhiṭṭhāna* (resolution), *mettā* or *mettā* (kindness) and *upekkhā* or *upekkhā* (resignation). Each of these virtues is exercised by a Bodhisatta in three degrees: ordinary, inferior, and unlimited—e.g., *dāna-pārami*, *dāna-upapārami*, *dāna-paramattha-pārami*, and so on with *sīla* and the rest, making thirty in all. The present story may serve as an illustration of *khantī-pārami*, perfection or supreme exercise of suffering, even as the next one can be taken as an illustration of *mettā-pārami*, supreme exercise of friendliness.—*Kaṭṭharipalāvitam* (p. 4, l. 37) has a variant *kaṭṭham nipalāvitam*, which the scholiast explains as “*nadiyā vuyhamānam sukkhadāruṇṇa nipalāvitam uttāretvā thale ṭhapitam*”.

It is noteworthy that this Jātaka, unlike the next piece, is named after the first two words (*saccaṃ kira*) of the gāthā occurring in it, which shows that the verse itself originally comprised the whole story of the Jātaka,—the prose account coming later to serve as its commentary.—The story has its counterpart in a tale of the *Gesta Romanorum* (No. 119), where we read of a person, who had rescued a prince, a lion, an ape and a serpent from a well, receiving in return mortal wounds for the services rendered to the prince and wealth from the animals saved by him. Cf. also *Jātaka* Nos. 482 and 516; Benfey's *Pañcatantra*, I, pp. 193 ff; and *Kathāsaritsāgara*, XLV, pp. 65 ff.

2. *TILAMUṬṬHI-JĀTAKA* [Vol. II, No. 252].—This Jātaka offers an illustration of the Bodhisatta's supreme exercise of *mettā*. We have also a glimpse here of the system of education prevalent in ancient India. *Takkasilā* (Sk. *Takṣaśilā*, modern Taxila) was reputed, from even before the time of Buddha, as a great seat of learning, to which resorted



the rich and the poor alike. The scholars who paid fees (*ācariyabhāga-dāyaka*) were treated like the eldest sons in the teacher's house, where their schooling commenced on 'a light and lucky day' (*sallahukena nakkhattena*); but those who were too poor to do so, had to live as resident-pupils (*dhammantevāsikā*) and attend on their teacher by day and learn of him at night. Another point of interest is that kings of former times, though there might be famous teachers living in their own city, often used to send their sons to distant countries to complete their education, particularly with this end in view that they might learn to quell their pride and arrogance, and endure heat or cold, and be acquainted with the ways of the world.

3. DEVATĀ-ĀYĀCANA [Nidānakathā].—The piece is from the Nidānakathā, the introductory chapter of the Jātaka Commentary. It contains the episode of the supplication of the devatās to the Bodhisatta, then a dweller of the Tusita heaven, for birth on earth. That the time was opportune for the happy advent is explained in terms of *halāhala* (p. 8, l. 6), 'commotion', which is said to be threefold: *Kappa-halāhala*, commotion at the impending termination of the world-system; *Buddha-halāhala*, commotion on the eve of the advent of a Buddha; and *Cakkavatti-halāhala*, commotion forestalling the rise of a king to the eminence of an overlord. The sense of *halāhala* is the same as that of *kolāhala*; the term signifies 'a great hue and cry' of the multitude, the natural outburst of an agitated mood. Such an impatient mood prevails when a long awaited event, happy or calamitous, is about to happen.—*Pañca-mahāvilo-kanam* (p. 8, l. 20) means 'five preliminary observations' which a Bodhisatta makes before giving his word for advent to the world of men; the observations are with regard to the suitability of (i) the age (*kāla*), (ii) the continent (*dīpa*), (iii) the tract (*desa*), (iv) the family, i.e., the status of the father (*kula*) and (v) the genetrix, i.e., the purity of the mother (*janetti*). This circumspection on the part of the Bodhisatta affords us the standard whereby to judge and appreciate his life and attainments. *Majjhima-desa*, Midland or Middle Country, of which the boundaries are specified in the text (p. 8, ll. 27 ff.), was a civilized tract of land fit for the advent of the Bodhisatta. The river *Salalavati* and the town *Setakaṇṇika* are not as yet satisfactorily identified. *Thūṇa* (Sk. *Sthūṇa*) was a Brahmin village not far from Allahabad (Prayāga). *Usiraddhaja* seems to be the same mountain as *Puṇḍrakakṣa*, which abuts on *Puṇḍravardhana* (modern Varendra) and which the *Divyāvadāna*, in describing the Middle Country, mentions in lieu of *Kaṇḍakāla*.

The episode forms the subject of illustration in Buddhist sculpture, notably in one of the Bharhut reliefs.

4. BIRTH OF PRINCE SIDDHATTHA [Nidānakathā].—This piece from the Nidānakathā contains a legendary description of the birth of prince Siddhattha with elements of fact and imagination welded together. Those of fact are as follows: the conception took place under the Uttarāsāḷha asterism, which in those days marked the beginning of the official year, attended with popular festivities formally proclaimed by the king (cf. *Asāḷhi-nak-khattam ghuttham ahoṣi*); the rituals performed in connection with the conception were all Brahmanical; the labour-pain (*kammaja-vātā*) began when queen Māyā in a palanquin had just arrived at the garden of Lumbinī on the bank of the river Rohinī, which divided Kapilavatthu from the neighbouring Sakyan territory, called Devadaha. It appears that even royal ladies preferred paternal homestead for confinement. Seven days after a painful delivery, queen Māyā died. The elements of imagination are as follows: the conception took place by dream-suggestion and in character it was a divine descent from heaven, poetically conceived as a picture of an elephant-shaped white cloud descending on the earth; the babe was saved as though by a miracle, the benevolent 'high spirits' acting as his protectors; immediately after his birth, the babe walked seven steps and proclaimed his own greatness; the conception was immaculate and the way of the babe was super-human. All these formed a favourite subject for artistic representation and poetical description.

The garden of Lumbinī was visited by king Asoka (3rd century, B. C.), who honoured it as the most sacred spot because of Buddha's birth here, and marked it out with a stone pillar set up as a permanent memorial. The name of Yasodharā destined to be the wife of Siddhattha does not occur here. She is referred to by the name of her son as *Rāhula-mātā*. The technonymy suggests that it was a dignified way of denoting the mother. Cf. *Tivala-mātu* ('of Tivala's mother'), an appellation of Asoka's second queen, 'Kāluvāki'. Read Asoka's Edict on his queen's donations.

5. PREDICTION OF KĀLADEVĀLA [Nidānakathā].—The piece has an air of romance about it. The sage Kāladevāla, otherwise known as Asita, was the family *guru* of Suddhodana. While jubilations were going on over the Nativity, the sage got an indication from the devatās themselves about the prospective enlightenment of the prince and he hurried to the palace of Suddhodana to see the divine babe. The romance lies in the grand old man, before whose eyes the world grew dark, welcoming and bowing down



to the child, before whose eyes the world opened bright. Asita is elsewhere mentioned as the maternal uncle of Nālaka and the teacher of five Brahmin youths (later known as *Pañcavaggiyā*) who at his instance followed in the footsteps of Siddhattha when the latter became an ascetic.—An earlier but highly poetical account of the episode is to be found in the introductory verses of the *Nālaka-Sutta* [Suttanipāta]. This episode, too, became a favourite theme for artistic representation.

6. THE FOUR OMENS [Nidānakathā].—This piece from the Nidānakathā takes up the thread of Siddhattha's story from his sixteenth year and leads up to the twenty-ninth, a period of thirteen or fourteen years during which Siddhodana took all precautions against his son's chancing upon any of the four sights which, according to the astrologers' prediction, might impel him to renounce the world. These sights are technically called *cattāri pubbanimittāni*, 'the four omens'. *Nimitta* means a sign serving as a cause of reflection, a thought-inducing symbol. The first three of the *pubbanimittas* related to the sign of decay-and-decrepitude, of disease and of death, while the fourth to the sign of renunciation. Thus, the first three were suggestive of the problem of misery and the fourth was indicative of the means of escape therefrom. Hence the interest of the legend, which seeks to represent incidents in the life of Siddhattha as preparing the way for the doctrines which he as Buddha later promulgated.—According to the *Dighabhāṣakas*, Siddhattha encountered all the four sights on one and the same day. The *Dighabhāṣakas* (p. 14, l. 15) were a school of canon-reciters who based their opinion on the authority of the Dīgha-Nikāya.

7. MAHĀBHINIKKHAMANA [Nidānakathā].—Here is the sequel, presenting a description of the return of prince Siddhattha from the pleasure-garden. The drive to the garden was a pompous royal procession. There is reference here to professional bards and chanters (*sāta-māgadha-bandakā*), whose business it was to proclaim the glory of kings and princes on occasions of processional march. Siddhattha was in an agitated and pensive mood, which made him view even the birth of a son as a hindrance (*vāhulo jāto, bandhanam jātam*). This mood was equally responsible for his utter indifference to the charming musical performance given by a party of dancing girls in the palace. The chamber in which the performers fell asleep in indecent disorder appeared to him as a veritable charnel ground littered with rotting corpses.

8. PABBAJĀ [Nidānakathā].—Chronologically, the account of *Pabbajjā* ('formal initiation into asceticism') comes after that of *Mahābhini-*

-khamana ('Great Renunciation'). Prince Siddhattha did not receive initiation at the hands of any *guru*. It was a very simple form devised by himself. He cut off his hair-locks with his own hands by means of a sword and equipped himself with the eight requisites of a recluse (*aṭṭha-samaṇa-parikkhārā*) offered by the great angel Ghaṭikāra. This initiation took place on the further bank of the river Anomā, which was situated at a distance of 80 yojanas (about 250 miles) from Kapilavatthu. The spot, it is said, was reached by a night's horse-ride, crossing the boundaries of three separate kingdoms (*tiṇi rajjāni atikkamma*), which are probably the kingdoms of Kapilavatthu and those of the Mallas of Kusinārā and Pāvā. There was a mango grove called Anūpiya near by. [See next piece.] The Anomā and Anūpiya are said to have been equidistant from Kapilavatthu and Rājagaha. —*Arahaddhaja* (p. 17, l. 17) means the symbol or external mark of an Arhat (' holy man '). The text uses it as a synonym of *uttama-pabbajjā-vesa* (' excellent ascetic garb ').

9. ARRIVAL AT RĀJAGAHA [Nidānakathā].—Bimbisāra was the then reigning king of Magadha with his capital at Rājagaha. The city of Rājagaha was surrounded by five sacred hills, Paṇḍava, Vebhāra, Vepulla, Gijjhakūṭa and Isigili. [See *Isigili-Sutta*, Majjhima N., III, 68.] Ājāra Kālāma and Uddaka Rāmaputta (p. 18, l. 20) were the two teachers from whom Siddhattha learnt the psychic process of attaining to the eight states of Trance (*aṭṭha-samāpattiyo*). Ājāra was the personal name of the first teacher and Kālāma was his clan name. Similarly, the second teacher was known by the personal name of Uddaka and by the clan name of Rāmaputta. Probably both of them were Kṣatriya teachers. *Uruvelā* (p. 10, l. 24), now famous as Mahābodhi or Bodhi-Gayā, is the sandy tract on the banks of the river Nerañjarā.

10. SIX YEARS OF ASCETICISM [Nidānakathā].—The piece contains a vivid account of six years of austerities (*dukkara-kārikā*) practised by Siddhattha at Uruvelā. He took recourse to this rigorous practice, because it was then believed to be the tried mode of attaining to Bodhi (*bodhāya maggo*), but abandoned it when he found it useless.

11. SUJĀTĀ'S OFFERING [Nidānakathā].—The charming episode of Sujātā's offering of rice-milk sweetened with honey (*madhu-pāyāsa*) is important as suggesting a turning-point in the ascetic career of Siddhattha. The rice-milk offered by Sujātā was the only food on which Buddha subsisted for forty-nine days after the attainment of Bodhi.—*Senāni-nigama* (p. 19, l. 16) or *senāni-gāma* was a hamlet in Uruvelā. It is quite



possible that it was formerly a cantonment, as its name implies. At the entrance of this ancient hamlet there was a banian tree, which was believed to be the abode of a benevolent spirit, the presiding deity of the hamlet.—This piece is noteworthy as containing a reference to tree-worship.

12. **SIDDHATTHA VANQUISHES MĀRA** [Nidānakathā].—Here is a prosaic elaboration of the poetical description of Siddhattha's encounter with Māra in the *Padhāna-Sutta* (pp. 85-86).—The Bodhisatta sat cross-legged at the foot of the Bo-tree assuming an unshakeable posture (*aparājita-pallaṅka*) with this determination: "Let my skin, nerves and bones wither away, let flesh and blood dry up, I will not leave this seat until I attain to supreme enlightenment." The internal struggle of Siddhattha against the distracting forces in his nature is described in terms of a contest between two warriors. The battle, of course, ended in the triumph of Siddhattha (see p. 24—*Jayo hi Buddhassa srimato ayaṃ*). The mobilisation, the formal challenge, the battle array, the hurling of weapons, and so forth are described in minute details.—*Girimekhalā* (p. 21, l. 31) is the name of the majestic elephant who served as the mount of Māra. The invoking of Mother Earth (*mahāpaṭhavi*, i.e., *vasundharā*) to bear witness (pp. 23-24) was the traditional way of proving the truth of a statement in the absence of any other reliable evidence.

13. **SIDDHATTHA BECOMES BUDDHA** [Nidānakathā].—The conquest of Māra was immediately followed by Siddhattha's attainment of supreme enlightenment,—a unique achievement which marked the beginning of his career as Buddha. In the first watch of the night he recalled to his mind the concatenation of his former existences by way of reviewing the whole of the past history of the earth and heaven (*paṭhame yāme pubbe-nivāsa-ñāṇaṃ*). In the second or middle watch he clarified his divine vision (*majjhima-yāme dibbacakkhūṃ visodhetvā*). During the last watch he induced a knowledge of the logical form of the law of happening (*pacchima-yāme paṭicca-samuppāde ñāṇaṃ olāreṣi*). At the end of his penetration he broke forth into omniscience with a solemn utterance (*udāna*), expressing how he had wandered forth through many cycles of birth in search of *Taṇhā* (the builder of the tabernacle, *gaḥakāraka*) and the secret of weeding out the very root instinct of house-building, and how at last he had found them out.

14. **FORMULATION OF PATICCASAMUPPĀDA** [Udāna].—This piece from the *Udāna* presents an account of Siddhattha's attainment of Buddhahood, which differs in some important respects from the preceding account in

the Jātaka-Nidānakathā. According to the Udāna, the Master, towards the close of the week after his first enlightenment at the foot of the Bo-tree, revolved within his mind three successive forms of *Paṭicca-samuppāda* ('the law of happening by way of a cause')—the *anuloma* ('hair-wise', 'usual') form in the first watch of the night, the *paṭiloma* ('contrary-wise') form in the second watch, and the *anuloma-paṭiloma* ('co-ordinated') form in the third. It will be seen that the first form implies the second and that the third is the logical fulfilment of the first two. The basic *niyama* of *Paṭicca-samuppāda* is laid down thus:—

Imasmim sati, idaṃ hoti; imass' uppādā idaṃ uppajjati. Imasmim asati, idaṃ na hoti; imassa nirodhā idaṃ nirujjhati.

"This having been, that comes to be; from the rise of this, that arises. This having not been, that does not come to be; from the cessation of this, that ceases to be."

This *niyama* may be interpreted either as a law of sequence (*Tabbhāva-tabbhāvī*) or as a law of causation (*Sahetu-dhamma*). Each happening or phenomenon, passively observed, appears as a process of limited duration, noted as a distinct fact of experience. To make each sequence intelligible to human understanding it requires a causal determination as an explanation. The facts of experience, as observed, are to be noted down in this way: milk as milk, curd as curd, butter as butter, *avijjā* as *avijjā*, *saṅkhārā* as *saṅkhārā*, *viññāṇa* as *viññāṇa*, and so on. Such is the Buddhist idea of cause, causality or causation, *hetu*, *nidāna*, *samudaya*, *paccaya*.

The formula *avijjā-paccayā saṅkhārā, saṅkhāra-paccayā viññāṇaṃ, viññāṇa-paccayā nāmarūpaṃ* etc., is generally rendered: "Because of Ignorance, Confections; because of Confections, Rebirth-Consciousness; because of Rebirth-Consciousness, Name-and-Form, etc."

This formula is introduced by way of a typical illustration of the main *niyama*. The twelve *Nidānas*—*Avijjā*, *Saṅkhārā*, *Viññāṇa* and the rest are each regarded as a distinct causal term, and all are set forth as links in a chain of dependent origination. But, in regard to the setting, it has to be borne in mind that *Avijjā* is rather 'the unknown or unknowable' than 'ignorance', that *Saṅkhārā* is rather 'the crude stage of the process of formation' than 'Confection or Predisposition', that *Viññāṇa* is rather 'the first cognisable state of individual form' than 'Rebirth-Consciousness', that *Nāma-rūpa* is rather 'the completed individuality of form' than 'Name-and-Form' and so forth. According to Buddhaghosa, the Buddhist doctrine of *Paṭiccasamuppāda* presents a scheme of thought which is



needed for the comprehension of all processes of formation, whether cosmical, physical or mental.

15. THE FIRST SERMON [Nidānakathā].—Here is an account of the circumstances which led to the promulgation of the First Sermon or *Paṭhama-Dhammadesaṇā*, and not the sermon. The sermon is to be found in the Pali discourse known as the *Dhammacakkapavattana-Sutta*. There are two versions of that Sutta—one in the *Saṃyutta Nikāya* (V. 420) and the other in the *Vinaya Mahāvagga* (I. 10). There are other versions as well in some of the Buddhist Sanskrit works, which show a substantial agreement with the Pali versions both in form and in contents. The Sutta begins by contrasting two forms of extremism (*dve antā*): (i) worldly extremism—*Kāmesu kāmāsukhallikānuyogo*, and (ii) ascetic extremism—*Attakīlamathānuyogo*, each of which is characterised as undignified, unbecoming, inferior, vulgar and befitting only the common folk. The discourse recommends the *Majjhima-Paṭipadā* ('Middle Path') as a dignified way of life by which the extreme modes may be avoided.—Note that the earlier term, employed by Buddha, was *Majjha*, and not *Majjhima*, and this reminds one of the term *majha* met with in Asoka's Separate Rock Edicts (cf. *majham paṭipādayema*). The word *majjha* or *majjhima* suggests a comprehensive mode of conduct in which the current of progressive life moves on carrying everything along with it. *Majjhimā Paṭipadā* is treated as just another name for *Ariya Aṭṭhaṅgika Magga*, the 'Noble Eight-linked Way', which begins with *sammā-diṭṭhi* and ends with *sammā-samādhi*. The Magga, again, is connected with a scheme of thought that exemplifies the complete form of truth when stated in its four aspects (*cattāri ariyasaccāni*), *magga* being the fourth. [See *Matriculation Pali Selections*, 2nd edition, Note on "Magga" p. 135]

Dvevācika-upāsakā (p. 28, ll. 2-3) are those Buddhist lay worshippers who like Tapassu and Bhalluka could make only Buddha and Dhamma their two Refuges, the Saṅgha having not been formed when they were waiting on Buddha at Uruvelā.

The legend indicates that there was one high-road connecting Ukkala (Orissa) with Gayā and another connecting Gayā with Benares. The distance between Gayā and Isipatana (Sarnath) is said to have been 18 yojanas (about 150 miles).

The *Anattalakkhaṇa-Suttanta*, miscalled *Anantalakkhaṇa-S.*, is a discourse of Buddha which is contained in the *Vinaya Mahāvagga* [I. 6, 38-41]. It "shows the perishable nature of the five khandhas, and that the khandhas are not the self".

16. **THE FIRST CONVERTS** [Nidānakathā].—The piece enumerates the persons converted to Buddha's faith immediately after the formation of the nucleus of the Saṅgha at Isipatana (Sarnath). The list includes the following:

Yasa kulaputta and his fifty-four comrades;

Thirty princes forming the 'gentle group' (*Bhadda-vaggiyā*);

Three Jāṭila leaders of the Gayā region with their numerous followers;

King Bimbisāra of Magadha as a lay supporter (*upāsaka*); and

Sāriputta and Moggallāna.

Kappāsīya-vanasaṇḍa was a locality on the road between Benares and Gayā. For a detailed account of the Jāṭilas of Gayā, Nadi and Uruvelā, see Vinaya Mahāvagga and Barua's *Gayā and Buddha-Gayā*, Bk. I (*Gayā in Buddhist Literature*).—*Adittapariyāya-deśanā* is that exposition of *Dhamma* which is famous as the 'Fire-Sermon'. [See Vinaya, I. 34.]—*Gayāsīsa* is the same hill of Gayā proper as is otherwise called *Gayāsira* or *Gayāsira*. The Pali commentators derive the name *Gayāsira* from *gaja-sira* ('the head of an elephant') and suggest that the hill resembled it.—*Sāriputta* was otherwise known by the name of *Upatissa* ('a lad of the village of Upatissa') and *Moggallāna* by the name of *Kolita* ('a lad of the village of Kolita'). Both of them were 'wandering' ascetics before their conversion to Buddhism. According to the Pali records, they were formerly the disciples of Saṅjaya the paribbājaka, while the *Mahāvastu* represents them as the disciples of Saṅjaya Belatṭhiputta. They became afterwards the two Chief Disciples of Buddha.—*Ehivhikkhu pabbajjā*: Buddha's call 'Come ye, O Bhikkhu' was, in the early part of his career, sufficient to ordain a monk, and no other formality had to be gone through. This was also the method by which Jesus Christ converted his first disciples.

17. **VISIT TO KAPILAVATTHU** [Nidānakathā].—This piece contains an interesting account of Buddha's first visit to Kapilavatthu. Rājagaha and Kapilavatthu were connected by a highroad and the distance between the two places was sixty *yojanas* (about 500 miles). It took Buddha two months to reach Kapilavatthu from Rājagaha by a slow journey of a *yojana* (about 8½ miles) per day.—*Attha Narasihogāthā* were eight poetical stanzas describing the thirty-two major bodily marks of Buddha, who was extolled as a *mahāpurisa* or *narasiha*. They constitute a fine example of Pali lyrical poetry that developed as early as the 3rd or 4th century A.D., if not earlier.

18. **CONVERSION OF RĀHULA** [Nidānakathā].—The episode of the conversion of Rāhula, with which the account of Buddha's first visit to Kapila-



vatthu closes, has a pathetic ring about it. Rāhula asked his father for patrimony and received *pabbajjā*, which took him far away from the bosom of his doting grandfather Suddhodana.

19. DEDICATION OF JETAVANA [Nidānakathā].—Here is a classical account of the dedication of Jetavana, converted into a monastic abode by the great banker Anāthapiṇḍika. All the stages of the dedication from the first purchase of the site (from prince Jeta of Kosala) to the formal gift of the *vihāra* have been touched upon. The account is fully represented in Bharhut sculpture.

20. BUDDHA AND BĀHIYA [Udāna].—Here is a classical Pali canonical dialogue in which the 'wandering' ascetic Bāhiya figures as the interlocutor. He was a *dārucīriya* or *dāruciradhara* 'wearer of wooden garment',—a *Kāṭhiyā Bābā*, as one might call him. He used to live at the port of Suppāraka (modern Sopārā in the Thana district, Bombay). The dialogue is important as containing a remarkable description of the destiny (*gati*) of a person who has attained to Arhatship. The state which awaits him after demise is that of *parinibbāna*. The state of *parinibbāna* is characterised in terms reminding the reader of the following *ślokas* in the Muṇḍaka Upanishad :

Na tatra sūryo bhāti, na candra-tāra-kāḥ,
nemā vidyuto bhānti, kuto ayam agniḥ !
Tam eva bhāntam anubhāti sarvam
tasya bhāsā sarvam idaṃ vibhāti.

21. BUDDHA AND THE TEVIJJAS [Dīgha-Nikāya].—The dialogue is but an abridged form of the *Tevijja-Sutta* and its main interest centres round three groups of Brahmanical teachers representing a chronological order. In the first group we have mention of ten former sages (*pubbakā isayo*), Atthaka, Vāmaka and the rest, who were the original composers and chanters of the Vedas. In the second group one has to take note of the five main schools of Brahmanical thinkers, the Addhariya (= Aitareya), the Tittiriya (= Taittirīya), the Chandoka (Chāndogya), the Chandāvā (?= Sata-patha), and the Bhavyārijjha (= Bāhyrca). And in the third group are to be noticed some distinguished Mahāsāla Brahmins. According to Buddhaghosa, they were called *mahāsāla* because they were men of vast wealth (*mahāsāra*). But it is evident from the Upanishads that Pali *Mahāsāla* is the same designation as Sk. *Mahāsāla*. The *Mahāgovinda-Suttanta* (Dīgha-Nikāya, II) speaks of the Mahāsālas as heads of the Snātaka institutions which were richly endowed by kings. That is to say, the Mahāsālās were great Vedic institutions which were maintained on royal endowments called

rājadeyyas and *Brahmadēyyas*.—The dialogue contains no argument against the existence of *Brahmā* (God). Buddha's case against the *Tevijjas* was that they talked about the state of *Brahmā* but did neither realise that state nor know the right method of realising it. The method advocated by Buddha consisted in the fulfilment of all moral conditions and the *jhāna* practices.

22. *JACCANDHANAM HATTHIDASSANAM* [Udāna].—The simile of persons born blind imperfectly describing an elephant according as each has felt its particular limb, has become classical now-a-days from its employment by Rāmakṛṣṇa Paramahansa as a means of illustrating the different conventional ways of representing one and the same reality. The piece from the *Udāna* goes to show that the use of the simile is as old as the time of Buddha, if not older still. This simile was employed by Buddha with a view to illustrating how each *micchādiṭṭhika* took a partial view (*ekaṅga-dassī*) of truth or reality. Note that the defective views—*sassato loko*, *asassato loko* and so on—are mentioned as the views of the non-Buddhists (*nānādiṭṭhiyā paribbājakā.....nānādiṭṭhi-nissaya-nissitā...samanabrāhmaṇā*, p. 41, ll. 30-32; *aññādiṭṭhiyā paribbājakā*, p. 42, l. 21), and they have been quoted as such in the *Brahmajāla-Sutta* too. See also *Aṅguttara*, II. p. 41, para 1, where the self-same views are mentioned as *puthu samana-brāhmaṇānaṃ puthu-pacceka-saccāni*, all of which had been eschewed by the *Bhikkhu*.

23. *DEVADATTA PLOTS AGAINST BUDDHA* [Khaṇḍahāla-Jātaka: Paccuppanna-vatthu].—This piece contains just one of the many nefarious actions of Devadatta aiming at the life of the Master. The Pali canonical basis of the Jātaka account of Devadatta's plots against Buddha is the *Samghabhedaka* section of the *Vinaya Mahāvagga*. About eight years before Buddha's demise Devadatta, jealous of his fame and eager for gain and favour, sought the royal patronage of Ajātasattu to fulfil his ambition. He demanded of Buddha that the leadership of the Order should be made over to him in view of the Master's old age, which could not be granted as it was not within the rights of Buddha to do so. Under instruction of the Master himself the evil nature of Devadatta was exposed to the public by the *bhikkhus*. Devadatta felt so much annoyed and offended that he with the help of king Ajātasattu and others resolved to give effect to his evil designs against the Master's life.

It is important to note in this connection that Devadatta with the assistance of *Kokālīka* was able not only to form a strong party within the Buddhist Order but also to found a distinct sect of Buddhists who paid



their homage to three former Buddhas but not to Buddha Sākyamuni. [See Beal, *Buddhist Records of the Western World*, Vol. I, p. xlviii.] In order to fortify the position of the Saṅgha against attacks from the Jainas and the Ājīvikas of the time, he wanted to have the following rules introduced and enforced:

- (i) That a bhikkhu shall live all his life in the forest;
- (ii) That he shall depend for his subsistence solely on the doles collected out-doors;
- (iii) That he shall wear only robes made of discarded rags (*pamsukula*) and accept no robes from the laity;
- (iv) That he shall always live under a tree and not under a roof; and
- (v) That he shall never eat fish or meat.

His proposal could not be accepted, because the above rules accentuated ascetic excesses in self-mortification, which was repudiated by Buddha.

24. SCHISM AT KOSAMBI [Kosambi-Jātaka: Paccuppanna-vatthu].—This account of schism is similar to that in the *Kosambaka-Sutta* of the *Majjhima-Nikāya*. The interest of the account lies in the circumstances in which a quarrel arose between two groups of bhikkhus and developed into a division, threatening the unity of the Saṅgha as a whole, and that in the very life-time of the Master, who failed to compose their differences. There is a touch of pathos in the episode of Buddha's retirement to the lonely woodland called *Pārileyyaka-vanasaṇḍa*, which was used as a retreat for the rainy season. The bhikkhus, however, were brought to their senses, and they made up their differences and were pardoned by the Master.

25. AJĀTASATTU'S VISIT TO BUDDHA [Dīgha-Nikāya].—This is an extract from the *Sāmaññaphala-Sutta* and it gives a vivid description of Ajātasattu's interview with Buddha. The scene of conversation is laid in the mango-grove of the royal physician Jīvaka. The king started for the place at night, mounted on a state-elephant and protected by 500 amazonian guards. Jīvaka himself guided the course of the royal procession. The incident must have taken place shortly after Ajātasattu's usurpation of the throne of Magadha by murdering his father, king Bimbisāra. Note the reaction of his guilty and suspicious mind in paragraphs 3 and 5. The subject is illustrated in Bharhut sculpture.

26. BUDDHA ON THE WELFARE OF THE VAJJIS [Dīgha-Nikāya].—This piece, which is an extract from the *Mahāparinibbāna-Suttanta* (Ch. I), is historically important as referring to Ajātasattu's projected invasion of the

Vajjian territory. Buddhaghosa has described in detail the cause of misunderstanding between Ajātasattu and the Vajjis of Vesālī, a powerful confederacy of eight clans. The seven essential conditions of national welfare which Buddha laid down for the Vajjis are also remarkable as hinting at the nature of Ancient Indian Polity. The first two conditions emphasize the importance of unity and concerted action. The third condition suggests a warning against rashly introducing new measures and upsetting that which is long established as a custom. The fourth, urging the necessity of respecting the elders, is in essence the same as the third. The fifth is laid down with a view to safeguarding the honour and dignity of women. The sixth urges the need of maintaining and honouring the religious shrines and national institutions with which popular sentiment is bound up. The seventh aims at facilitating cultural intercourse with the world outside.

27. **BUDDHA ON THE SILAS [Dīgha-Nikāya].**—This is an extract from the *Brahmajāla-Sutta*, where Buddha warns his disciples not to be swayed by the opinion of his admirers or declaimers, who judge him merely by the Silas, and points out that those who would rightly judge him should take into account his experience in regard to other things (*dhammā*) which are profound, difficult to realise and to understand, tranquillising, sweet, not to be grasped by mere logic, subtle, and fit to be comprehended by the wise, and which he sets forth, having 'seen them face to face' by his own realisations. For the attainment of such a comprehension his disciples followed his lead. The realisations are called *uttaritarā*, *paññatarā*, compared with those of other teachers, which were one-sided and therefore incomplete and imperfect. For the views of these teachers and Buddha's position in regard to them, read the piece *Jaccandhānaṃ Hatthidassanaṃ* (No. 22) and *Brahmajāla-Sutta* (Dīgha, I, pp. 28-46). Compare also the views of the six heretical teachers and relevant discussions in the *Sāmaññaphala-Sutta* (Dīgha, I, pp. 52 ff.).

It is to be noted that the Silas as loosely enumerated in the *Brahmajāla-Sutta* are the earlier literary expressions of the Buddhist moral code which had not yet been formulated as what is popularly known as *Dasa Silāni*. Contrast the list of *Vairamaṇas* ('interdictions') in the *Mahāvastu* (Vol. II, p. 99), which is as follows: (i) *prāpātīpāta*, (ii) *adattādāna*, (iii) *kāmeṣu mithyācāra*, (iv) *surā-maireya-madya-pāna*, (v) *mṛṣāvāda*, (vi) *piśuna-vāk*, (vii) *sambhinna-pralāpa*, (viii) *avidyā*, (ix) *vyāpāda*, (x) *mithyā-dṛṣṭi*. See also *Aśṭasāhasrikā Prajñāpāramitā* (Bibliotheca Indica, p. 427).



28. MAHĀPARINIBBĀNA [Dīgha-Nikāya].—The account of the dying Buddha as contained in the *Mahāparinibbāna-Suttanta* (chapters V and VI) is historical and realistic, in spite of the supernatural element which adds to the grandeur and solemnity of the Great Decease. The scene is laid between two *Sāl* trees in a *Sāl* grove adjoining Kusinārā. Buddha lay down on his death-bed assuming a lion-posture (*siha-seyyam*). No doctor was sent for, nor was any prayer offered. Fully conscious, Buddha said all that he had to say to the bhikkhus. Then he became silent and, lost in meditation, calmly passed away without any pangs of death. The physical, moral and intellectual perfection reached by so great a Master could not stay the hand of Death, although he had completely triumphed over the dread of Death.

The following notes are relevant to the nine topics included in this piece:—

(i) *The Best Mode of Tathāgata-Pūjā*.—Great emphasis was laid by Buddha on the strict observance of his *Dhamma* by the bhikkhus and bhikkhunis, upāsakas and upāsikās, which he considered as the highest honour (*paramā pūjā*) they could offer to him. But, as appears from topic iv, *Memorial Thūpas* (q.v., text and notes), although he warned Ānanda and, for the matter of that, his bhikkhus not to worry about his 'sarīra-pūjā', he relegated it to the option of such amongst the khattiya-, brāhmaṇa-, and gahapati-panḍitas and others as were his admirers (*abhippasannā*). This no doubt paved the way for the popular worship of Buddha, which subsequently led to his deification in direct opposition to his wish and injunction.

(ii) *Devatās around the dying Buddha*.—The *devatās* (spirits) are presented here as grieving at the impending demise of Buddha and anxious to have a last look at him. It appears that they were visible to Buddha only and not to Ānanda, nor to the bhikkhu Upavāna who was in attendance. See Dīgha, II, p. 87, where Buddha says that once he had occasion to sight the devas through his transcendental vision ('*dibbena cakkhunā visuddhena atikkanta-mānusakena*'). For the idea of devas shunning the association of men, who are regarded by them as impure ('*asuci-saṅkhātā*'), see *Pāyāsi-Suttanta* (Dīgha, II, p. 325). The devas are, however, regarded in Buddhism as beings inferior to Buddha.

It is to be noted that according to Ānanda the *manobhāvanīya* bhikkhus, who had also come to see Buddha, were beings who could not be easily contacted and who, presumably to Ānanda's mind, were *vis-a-vis* the devas, no less worthy of paying a visit to Buddha on his death-bed.

Buddhism knows of three sorts of devas: *sammuti-devā*, *uppatti-devā* and *visauddhi-devā*, kings, angels and arahāns. The *manobhāvanīya* bhikkhus can very well be regarded as *visauddhi-devā* in the present context.—*Manobhāvanīya* = 'mana-vaddhanaka' (*Vimānavatthu-Aṭṭhakathā*, p. 152), i.e., 'inspiring', 'ennobling',—hence, 'to be cherished'.

Ananda's humble intercession on behalf of the bhikkhus as contrasted with Buddha's anxiety for the devas is remarkable.

(iii) *Four Places of Pilgrimage*.—This extract enumerates the four places which are sacred to the Buddhists. Here Buddha recommends the spots of his Nativity, his Enlightenment, his preaching the First Sermon, and of his Great Decease as the four places worth visiting by a man of faith, for inspiration (*samvejaniyāni thānāni*). Lumbini, Uruvelā (Bodhi-Gayā), Isipatana (Sarnath) and Kusinārā are the four places which he evidently had in mind. It is noteworthy that Asoka was the first Buddhist king who is known to have visited those places, carrying out Buddha's instructions in practice.

(iv) *Memorial Thūpas*.—This extract tells us how the bodily remains of Buddha were cremated in the manner of those of a paramount king (*rājā cakkavatti*). We have also a reference here to the classes of persons who were worthy of being honoured with *thūpas* dedicated to their memory. *Thūpas* (Sk. *Stūpa*), or memorial mounds were erected over the relics or the ashes of distinguished personages.

It is to be noted in this connection that the *Paccuppanna-vatthu* of the *Kāliṅga-bodhi-Jātaka* (No. 479) mentions three classes of objects ('*cetiyaṇi*') as fit for worship. According to the commentary, these are: (i) *sārīrika*, bodily remains, i.e., relics; (ii) *pāribhogika*, things used by Buddha, the Bo-tree being a typical example; and (iii) *uddesika* or referential, e.g., a Buddha-image ('*Buddha-paṭimā*'). As the *Jātaka* explains, an '*uddesika*' object is not a concrete representation of the actual form of Buddha ('*avathūka*'), but a translation of some idea about Buddha into an artistic shape ('*mana-mattaka*'). In other words, with the Buddhist an image of Buddha is not a dumb show, but a meaningful form created by art,—an idea which did not, however, materialise until the 1st century A.D.

(v) *Admonition to Ananda*.—This piece tells us how Buddha administered a mild rebuke to Ananda who was shedding tears over his impending separation from his Master, forgetting the latter's injunction that one should always hold oneself aloof from whatever is near and dear to one, for such separation is inevitable in this world. Ananda had not yet attained to Arhatship in spite of his long association with Buddha, who



had to admonish him for exerting himself for speedy realisation of Arhatship ('khippam hobisi anāsavo'). It is interesting to note that this admonition is followed by words of praise for Ānanda as a very expert attendant, probably as a set-off against its seeming harshness.

Ānanda was Siddhattha's first cousin and is believed to have been born on the same day as the prince. He was Buddha's attendant ('upaṭṭhāka') throughout the last twenty-five years of the Master's life and he waited upon him with great devotion. It was he who rehearsed Dhamma in the First Buddhist Council.

(vi) *Former Greatness of Kusinārā*.—In this piece Buddha justifies his preferring Kusinārā (formerly, 'Kusāvati') as the proper place for his *parinibbāna* by reason of its greatness when it was the capital of king Mahāsudassana. For further information, see *Mahāsudassana-Suttanta* (Dīgha, II).

Kusinārā is identified with modern Kāsiā, 35 miles to the east of Gorakhpur and to the north-west of Battia.

(vii) *Conversion of Subhadda*.—One of the last acts of Buddha was the conversion of Subhadda, the *Paribbājaka*. Just before his *parinibbāna* Buddha was interrogated by Subhadda as to whether the six heretical teachers had the true understanding of things. Buddha said that he would not go into the question of their attainments further than this that he was not aware of any true *samaṇa* outside his own system. All that he could say was that a teaching which did not include the Noble Eight-linked Path (*ariya aṭṭhaṅgika magga*), could not produce a true *samaṇa*, and that this path of eight constituents was that which led to the cessation of suffering, the first and foremost truth to realise in this world.

It should be noted that this Subhadda is different from another bhikkhu of the same name, who entered the Order in his old age and felt happy at the demise of Buddha in the thought that thenceforth there would be none to take the monks to task for non-observance of the Vinaya rules (see Dīgha II, p. 162). The disparaging utterances of this other Subhadda made it necessary for the *theras* to convene a council shortly after the demise of Buddha to settle all controversial points in regard to his sayings. This council, which was presided over by Mahākassapa, is known as the First Buddhist Council.

(viii) *Last Words of Buddha*.—In this extract we have some weighty utterances of Buddha which are as important for the history of

Buddhist literature as for that of the Buddhist Order. Buddha exalted his *Dhamma* and *Vinaya* above his own personality as the Master. Yet through the ages his personality stands predominant and he is worshipped, nay deified, beyond expectation. The *Dhamma* and *Vinaya*, on which he laid so much emphasis, continued in a loose disjointed form, hardly distinguishable at times, eventually leading to controversies which in course of time changed the complexion of early Buddhism. His recommendation to his disciples for scotching the lesser precepts according to their discretion lay at the root of dissension in the Saṃgha after his demise.—The point to be noted in regard to his last call to the bhikkhus is that it epitomises the whole teaching of Buddhism (*vayadhammā saṃkhārā, appamādena sampādettha*).

(ix) *Dhātu-Vibhāga*.—The account of distribution of Buddha's Relics forms a sequel to that of Buddha's Decease. The relics were the bones and ashes collected from the funeral pyre on which his body was cremated. Among the powerful claimants for the relics, were king Ajātasattu of Magadha and seven warrior clans or nations,—the Sākya of Kapilavatthu, the Mallas of Kusinārā, the Licchavis of Vesālī, and others. [For an account of them, see B. C. Law, *Some Kshatriya Tribes in Ancient India*.] It is noteworthy that the kings of Kosala, Vatsa and Ujjeni do not figure among the rival claimants.

29. NOTION OF PUGGALA [Milinda-pañha].—*Sattā*, *Jīva* and *Puggala* are the three terms used in Buddhism to denote *attā* or self. *Puggala* occurs not infrequently as part of a compound word *purisa-puggala*, meaning a 'living individual'. Each living individual is signified by a name, such as Nāgasena, Sūrasena or Virasena, conventionally fixed by parents or others interested. There is nothing more in these personal names than an artificial device for denoting or referring to an individual. These are useful only as designations for referring to particular individuals. When one tries to ascertain how an individual is actually presented to one's cognition, one finds that only an aspect is cognised. To complete the description of an individual one needs a number of terms, some relating to bodily aspect and some to mental. The terms thus conceived remain as means of description, while the actual individual sought to be described is never involved in the description. The logical consequence is that no single term is co-extensive with the whole of the individual, nor are all the terms put together sufficient to restore the individual referred to by them. The proper understanding of the truth is that the individual who is the object of reference is somehow an organic whole in which all cognisable or



conceivable parts and functions are possibilities. The so-called parts must somehow be harmoniously combined and unified and must be capable of functioning together as a unit, whereby the whole or the individual can be comprehended.—[For information about Milinda and Nāgasena, see *The Questions of King Milinda*, Part I, S.B.E., Vol. XXXV, Introduction.]

30. KO PATISANDAHATI ? [Milinda-pañha].—The literal English rendering of the question in Pali is—'Who fits in?', i.e., 'Who is linked?'. This is the same as saying—'The linking of what?'. Individual life is comprehended by knowledge as a continuous course (*santati*, 'pro-cession') in which are linked the notions of individual forms (*nāma-rūpa*), one disappearing, another appearing, one subsiding, another arising—uninterruptedly (*apubham acariman*). When the observer passively watches the course of phenomena, he notices that each form or formation occurs as a limited 'pro-cession', during which another form does not occur and that another form comes to be visualised only after the one under the gaze has vanished. The forms successively observed are thus gathered up and interlinked and broadly comprehended in the notion of a distinct causal continuity. This notion determines the moral responsibility for an action.

31. ATTHI SO BHAGAVĀ ? [Milinda-pañha].—Here we have a discussion which records how the existence of a thing unperceived can be proved by inference, if there are perceptible causes for such a conclusion. Following this line of argument Nāgasena convinces king Milinda that Buddha did exist.

This piece contains interesting details in regard to the arts and crafts of Ancient India as also the names of some countries of historical and geographical importance.

32. DHAMMA-NAGARA [Milinda-pañha].—*Dhamma-nagara* is here figuratively comprehended as the 'ideal city' of Buddhism. Among its leading citizens are Suttantikā (those well-versed in the Suttantas), Venayikā (those well-versed in the Vinaya), Abhidhammikā (those well-versed in the Abhidhamma), Dhamma-kathikā (Preachers of the Law), Jātaka-bhāṇakā (Reciters of the Jātakas), Dīgha-bhāṇakā (Reciters of the Dīgha-Nikāya), and so forth. [For the meaning of *bhāṇakā*, see Barua and Sinha, *Barhut Inscriptions*.]

33. BUDDHO PĪJAM SĀDIYATI ? [Milinda-pañha].—This important question is pressed in the form of a dilemma (*ubhatokotiko pañho*). The enquiry was very pertinent and it followed, as a logical sequence, from the description of the state of Buddha after his demise. If this state

implies the total exhaustion of creative will operating through a particular individuality, it is impossible for him to receive any offering made in his honour; if it is possible for him to do so, one cannot say that he attained to that state. Nāgasena's reply and explanation go to establish the truth that the worship of Buddha is not fruitless despite the fact that he is no longer in a position to receive it.

34. 'KAMMA [Milinda-pañha].—The inexorable law of Kamma is admitted in Buddhism. One cannot escape the consequences of Kamma. It is 'Kamma' that accounts for differences in our births. "As a man himself sows, so he himself reaps; no man inherits the good or evil act of another man. The fruit is of the same quality with the action, and, good or bad, there is no destruction of the action. The action and reaction of Kamma have been well illustrated by many stories in the Buddhist texts. The Jātaka, the Petavatthu, the Vimānavatthu, the Mahāvastu and the Avadāna literature are replete with such stories.

35. VĀYĀMA [Milinda-pañha].—The discussion in this piece emphasizes that for achieving an object one should put forth one's energies (*vāyāma*) in proper time and long before it becomes urgent by force of circumstances. Nāgasena illustrates this by a number of similes, one of which is: 'it is no use putting off digging a well till one feels thirsty'. Cf. *Bhaddekaratta-Sutta* (Majjhima, III, p. 193): "ajj'eva kiccam ātappam, ko jaññā maraṇam suve?"

36. GIHĪ AND PABBAJITA [Milinda-pañha].—In this piece Nāgasena corrects Milinda's distorted interpretation of a dictum of Buddha. Milinda states that there is no difference between the easy-going *Gihī* and the rigid *Pabbajita* if either of them attains to the same blissful state by reason of the conduct peculiar to each. Nāgasena explains the point at issue by saying that it is only the 'right conduct' (*sammā-paṭipatti*) in either case which accounts for the attainment of the blissful state, the only difference being that the *pabbajita* reaches it more quickly than the *gihī*.—Note that great emphasis is also laid on 'seemly behaviour' (*samapaṭipati*) by Asoka in his Edicts.

37. IMPORTANCE OF SĪLA [Milinda-pañha].—The term *Sīla* means 'regulation of conduct according to a well-defined code of morality'. The moral discipline enforced in the Buddhist system of *Sīla* is not to be treated as an end in itself, but only as a means to an end. It is to serve as the moral foundation (*paṭiṭṭhā*), the basis or stepping-stone of the religious life which is within.



38. NIBBĀNA [Milinda-pañha].—Here is a popular exposition of the Buddhist idea of Nibbāna. Nibbāna is a real state of consciousness which may be actually realised or experienced by one who is of right conduct, (*esā nibbānadhātu yaṃ so sammā-paṭipanno sacchikaroti*). It is not something which is induced or fancy-born, but which is real in the sense that it can be experienced. This supreme state is to be comprehended from the point of view of *anīti* (absence of contingency), *nirupaddava* (absence of disturbance), *abhaya* (absence of fear), *khema* (security), *santa* (tranquillity), *sukha* (bliss), *sāta* (ease), *paṇita* (excellence), *suci* (purity), and *sīta* (calm).

POETRY

1. REJOICINGS AT SIDDHATTHA'S BIRTH [Suttanipāta].—These highly poetical stanzas are from the Prologue (*Vatthugāthā*) of the *Nālaka-Sutta*. The Sutta without the Prologue (*Moneyya-Sutta*) appears to have been known in Asoka's time as *Moneyasute* (Bhābru Edict). The importance of the stanzas lies in their anticipation of Kāvya poetry which developed in the *Buddhacarita* of Aśvaghoṣa and the *Kumārasambhava* of Kālidāsa. Read *Nālaka-Sutta*, Prologue:

Daddallamānaṃ siriyā anomavaṇṇaṃ (Stanza 8)

disvā kumāraṃ sikhim iva pajjalantaṃ (Stanza 9)

side by side with *Buddhacarita*, III. 23:

Dṛṣṭvā ca taṃ rājasutaṃ striyaś tā
jājñalyamānaṃ vapuṣā śriyā ca.

2. PABBAJĀ-SUTTA [Suttanipāta].—This piece stands out as a good specimen of narrative poetry which developed in the Pali Canon. Elegance of style, vividness of description, spontaneity of expression and high moral tone of sentiment are its characteristic features.

In Buddha's time Kapilavatthu was included in the area of Kosalan civilisation. This may explain why Siddhattha describes himself in the poem as *Kosaleśu nikelino* or why in the *Dhammacetiya-Sutta* [Majjhima-Nikāya] Buddha is called *Kosalako*, 'a Kosalese'.

3. PADHĀNA-SUTTA [Suttanipāta].—This is the well-known Buddhist poem which describes Siddhattha's struggle with Māra. The incident is narrated by way of a happy reminiscence. The personification of Māra is

clearly suggested in the description of his coming to give battle with his army and on his mount (*vāhana*). Nevertheless, the foe is rather internal than external. His fighting units are lustful desires, disgust, hunger and thirst, and so forth. They are nothing but immoral states or tendencies.

The simile of the crow and the lumpy stone is interesting as the historical basis of the modern popular story of the Crow and the Bel. Māra turned away in disgust from Gotama, even as the crow flew back, having sought in vain for sweetness in the lumpy stone.

4. **DHANIYA-SUTTA** [Suttanipāṭa].—This is a homely dialogue in verse in which the happiness of a householder living in bondage is compared and contrasted with the bliss of an emancipated life. Dhaniya-gopa is represented as the exponent of the former and Buddha of the latter. [Compare the Parable of the Rich Fool in the Gospel of St. Luke.] The gist or moral of the poem is brought out in the two stanzas at the end. Note that these two stanzas constitute a separate dialogue in the Samyutta-Nikāya (*Sagāthavagga*). Note also that the word *gopa* denotes primarily the owner of cattle and secondarily householder in general.

5. **BUDDHA ON JĀTI** [Suttanipāṭa].—The *Vāseṭṭha-Sutta*, from which the stanzas are taken, contains Buddha's classical criticism of the Brāhmaṇic doctrine of caste (*jāti*). The trend of Buddha's argument is quite clear. According to Buddha, *jāti* is primarily a biological term and it means 'species'. The biological test of distinction between two species is that the male of the one and the female of the other are unable to mate for the purpose of procreation. It is in this sense that Buddha maintained—*aññamaññā hi jātiyo*. The social divisions among men cannot be treated as *jātis* in the above sense. These divisions are occupational and not congenital (*na jaccā brāhmaṇo hoti, na jaccā hoti abrahmaṇo; kammanā brāhmaṇo hoti, kammanā hoti abrahmaṇo*). 'Occupation', a rendering of *kamma*, is to be understood in its widest possible sense as occupation of all kinds including traditional culture.

6. **DOWNFALL OF THE BRAHMINS** [Suttanipāṭa].—These stanzas from the *Brāhmaṇadhammika-Sutta* set forth Buddha's powerful protest against the cow-sacrifice of the Brahmins. The system of sacrifice was introduced by the Brahmins when they had become degraded and it was utilised as a means of obtaining wealth from kings. Buddha had a very high regard for the seers of old (*isayo pubbakā*), who were not cow-killers and who had built up a noble tradition in their religious life. Note that *jātivāda* is here extolled as the noble tradition of the Ṛṣis and Kṣatriyas of old; the



undoing of that tradition is regretted by Buddha: *jātivādaṃ niraṃkatvā kāmānaṃ vasaṃ āgamuṃ*.

7. SELECTIONS FROM THE THERA-THERĪ-GĀTHĀ.—The *Thera-Therī-Gāthā* are two works which together make a complete whole of the traditional utterances of the early Buddhist Brethren and Sisters. It is difficult to say if the Psalms ascribed severally to them were all their own compositions. They purport to give expression to the *aññā* or self-conscious religious experience gained by the Brethren and the Sisters,—inner experience in the case of the former and external experience in the case of the latter. There is perceptible difference in idiom, sentiment and tone between the Psalms of the Brethren and the Psalms of the Sisters, and "there can be no doubt that the great majority of the 'Songs of the Lady Elders' were composed by women. . . . Common to both collections are the religious ideals which are set up and the moral doctrines which are proclaimed, e.g., profound calmness of mind, for which even the gods envy the saints, which is won by the extinction of passion, hatred and illusion and by the renunciation of all sensual inclinations, tendencies, and gives a foretaste of that highest bliss, Nirvāṇa, the end of all suffering in the consciousness of release from rebirth."

It is noteworthy that pictures of real life are far more numerous in the *Therī-gāthā* than in the *Thera-gāthā*. They afford a glimpse into the social condition, especially the social position, of women in ancient India. The life sketches of the Brethren and the Sisters are to be found in the Commentary known as *Paramattha-dīpanī*, and also in Mrs. Rhys Davids' *Psalms of the Brethren* and *Psalms of the Sisters*.—The following notes are relevant to the gāthās selected:—

(i) *Bhadda* [*Thera-gāthā*].—The stanzas contain a sort of autobiography of the Thera Bhadda narrating the incidents of his boyhood. The only child of his parents he, when he was seven years old, was given away by his parents as a servant to Buddha in fulfilment of a previous promise. At the instance of Buddha, Ānanda gave him formal initiation ('*pabbajjā*'). The same night Bhadda became an Arahant and Buddha himself gave him ordination ('*upasampadā*'). As a special case, Bhadda received initiation and ordination at the age of seven, although it is prescribed in the Vinaya that initiation is not to be conferred upon any person below the age of fifteen, nor ordination upon any person below the age of twenty. In special circumstances the age-limit could be relaxed (see Vinaya, I, p. 79).

(ii) *Mahākaccāyana* [*Thera-gāthā*].—These stanzas embody the solitary reflections of the Thera Mahākaccāyana, who was in the forefront of those

immediate disciples of Buddha who were capable of explaining in detail the meaning of something formulated in a terse or concise form. He selected Avanti as the centre of his activity, and he was held in high esteem for his great personality and power of exposition.

In the stanzas, expressing as they do the *aññā* (moral experience) of the Elder; the relative moral worth of wealth and wisdom is discussed and the superiority of *paññā* is emphatically voiced.

(iii) *Soṇa-Koṭivisa* [Thera-gāthā].—The stanzas embody the reflections of the Bhikkhu Soṇa, who, on account of his generosity in a former birth, had a golden complexion and a delicate body. 'Koṭivisa' was probably his family name, which differentiated him from other Soṇas. The Apadāna mentions a Thera of the same name, the reasons given for the name being that he made a charity of wealth equal in worth to twenty crores ('visa-koṭi'). Buddhaghosa gives a variant of his name as 'Koṭivessa' and says that he belonged to a merchant (*veśsa*) family possessing a crore.

The verse "Pañca chinde pañca jahe" etc., occurs also in the *Dhammapada* (v. 370) and the *Saṃyutta-Nikāya* (I.3) and it may be looked upon as a sort of religious riddle in which the monks took particular delight. The 'five to be cut and quitted' are evidently the bonds derived from the five sense-organs ('pañc' indriyāni) and the 'five to be developed' are: faith (*saddhā*), energy (*virīya*), mindfulness (*satī*), meditation (*samādhi*) and insight (*paññā*).

(iv) *Tālapuṭa* [Thera-gāthā].—The authorship of these rhythmical stanzas, composed in a sweet ascetic strain, is ascribed to a Thera of musical fame, named Tālapuṭa. The deep pathos and the musical cadence of the stanzas mark them out as the very best specimen of religious poetry in the Pali Canon. Similar gāthās are to be found in the *Mahājanaka-Jātaka*.

(v) *Mahāpajāpatī Gotamī* [Therī-gāthā].—The gāthās contain the song of Mahāpajāpatī Gotamī, the maternal aunt and step-mother of Buddha, bearing testimony to the great benefit derived by herself and the world at large from his teachings and guidance.

(vi) *Puṇṇikā* [Therī-gāthā].—The gāthās of Puṇṇikā are highly important for her strong criticism of the Brahmanical practice of bathing in sacred waters for the purification of self and acquisition of merit. A milder form of criticism is to be found in the verses of the *Vatthūpama-Sutta* [Majjhima-Nikāya] and the *Jaṭila-Sutta* [Udāna].

(vii) *Subhā Jivakambavanikā* [Therī-gāthā].—The gāthās of Subhā offer a specimen, perhaps one of the most beautiful, of Pali ballad poetry.



The stanzas are replete with the deep religious longing of a woman who has discerned the frailty of human beauty. The descriptive appellation given to Subhā as 'Jivakambavanikā' is to differentiate her from another Therī of the name of Subhā Kammāradhītā. Once on her way to the mango-grove of Jivaka, the renowned physician and disciple of Buddha, she was stopped by a rogue who began to eulogize her physical charm, especially the beauty of her eyes, in the most ardent manner. She pulled out one of her eyes and retorted, "Come, here is the offending eye". The man was taken aback and forthwith asked her forgiveness. Subhā went and took refuge in Buddha, by whose teaching she ultimately gained spiritual insight and became an Arhat.

(viii) *Isidāsī* [Therī-gāthā].—The gāthās of *Isidāsī* have a semi-dramatic setting in the form of a conversation between herself and the Therī Bodhi. *Isidāsī* was the only daughter of a wealthy merchant of Ujjeni. She was married thrice to different persons and was deserted by each. Finally, she joined the Saṃgha at the instance of Therī Jinadattā and became an Arhat in course of time.

The verses relate the bitter experiences of the household life of a woman and throw some light on the social condition and the position of women in ancient India.

8. SELECTIONS FROM THE *Apadāna*.—The *Apadāna* is one of the latest books of the Khuddaka-Nikāya. It is a collection of poems containing narrative tales of Buddha, Pacceka-Buddha and the Brethren and Sisters. 'Apadāna' (Sk. *Avadāna*) literally means 'a glorious achievement'. The work is "more closely allied to the Sanskrit *Avadānas* than to the rest of the works of the Pali canon". The major portion of the work is the Thera-Apadāna while the remaining the Therī-Apadāna. The first two chapters, *Buddhāpadāna* and the *Pacceka-buddhāpadāna*, are introductory and the rest are stories of the previous lives of Arhants, most of whom are believed to have lived contemporaneously with Buddha. The accounts of a large number of these Theras and Therīs are to be found in the *Paramattha-dīpanī*.

"Most of these legends are made on one and the same plan. First of all, the Thera (or Therī) tells of the adoration which he (or she) had offered to one of the previous Buddhas, the predecessors of Gotama Buddha; then he (or she) declares the prophecy uttered by that previous Buddha that he (or she) would hear the doctrine of the future Gotama Buddha, and finally relates how the prophecy has come true, and how he (or she) attained to the dignity of an Arhat." Another feature to be noted

is that the ultimate merit gained by a Thera or Theri is uniformly described as the attainment of the four *Paṭisambhidās* (analytical knowledge), the eight *Vimokkhas* (ecstatic meditation) and the six *Abhiññās* (transcendent knowledge), the realisation of which meant the proper fulfilment of Buddha's injunction.—The following notes are relevant to the selected apadānas:—

(i) *Subhūti* [Thera-Apadāna].—For a short account of his life, see *Psalm of the Brethren*. "In the days of *Padumūttara Buddha*, aeons earlier, when this Thera was said to have made the resolve that determined the rest of his existence, he was named Nanda" (*ibid*). In the Apadāna he is, however, named *Kosiya*.

(ii) *Khemā* [Theri-Apadāna].—*Khemā* came of a ruling family of *Sāgala* in the Madra country. It is said that when she was born, the whole city attained the state of blissfulness ('*khema*') and that is why she was called *Khemā*. She became the chief queen of *Bimbisāra*. She was very proud of her physical beauty. Once she went on a pleasure trip to *Veluvana*, where her vanity was quelled by the Master showing by his supernatural powers an exquisitely handsome woman transformed into a hag before her eyes. At this she realised the frailty of human beauty and forthwith became an Arhat through the grace of Buddha. Later on, she became the Chief of Buddha's female disciples. In the *Anguttara* (I.88) and the *Samyutta* (II.236) *Khemā* is mentioned as the noblest specimen of womanhood worthy of emulation.—*Sāgala* (modern Sialkot in the W. Punjab) is mentioned as the capital of the Madras in Pali canonical literature and as the capital of king Menander in the *Milinda-pañha*.

9. CONQUEST OF CEYLON [Mahāvamsa].—Here we have an account of the conquest of the island of *Laṅkā* by an Indian prince named *Vijaya*, who was the first Aryan king of Ceylon. "He was the eldest of the thirty-two sons of *Sihabāhu*, king of *Lāla*, and of *Sihasiṅgalī*. Because of his evil conduct he, with seven hundred others, was deported by the king, with their heads half-shaved. Their wives and children were deported with them. The children landed at *Naggadīpa* and the women at *Mahilādīpaka*. *Vijaya* and the other men landed at *Suppāraka*, but were obliged to leave owing to the violence of his supporters. They reached Ceylon on the day of Buddha's death (see verses 1-3), received the protection of the deva *Uppalavanna* and thus escaped destruction by the *yakkhas*." The text narrates how *Vijaya* founded the city of *Tambapanni*.

Vijaya's ministers, *Anurādha*, *Upatissa* and others, founded separate colonies, named after themselves. *Vijaya* married a daughter of the *Paṇḍu*



king of Madhurā and was consecrated King of Ceylon. He reigned for thirty-eight years and was succeeded by Paṇḍuvāsudeva. Ajātasattu and Vijaya were contemporaries.

There is difference of opinion regarding the location of *Lāḍā*. According to some scholars, it is the ancient kingdom of Gujrat, the 'Larka' of Ptolemy, while according to others it is 'Rāḍha' of Bengal.—There is reference to *Sirisavatthu* as a goblin city of Tambapaṇṇi in the Valāhassa-Jātaka (No. 196).

10. **PATHAMA-DHAMMASAMGĪTĪ** [Mahāvamsa].—The earliest known account of the First Buddhist Council is to be found in Chapter XI of the Vinaya Cullavagga. For further information on the subject the Dipavamsa and the Mahāvastu should be consulted, as well as the introductory section of Buddhaghosa's Sumaṅgalavilāsini and Samantapāsādikā. Dhamma (Doctrine) and Vinaya (Discipline) were the two broad divisions under which the traditional teachings of Buddha and his immediate disciples were collected. The Nikāya and Piṭaka divisions were probably out of the question at that stage. The Theras of the First Council are, however, known to have discriminated nine types of literature, *Navaṅga Saṭṭhu-sāsana*. The Council became otherwise known as *Pañcasatikā*. The authenticity of the tradition of this council was doubted by Oldenberg on grounds which are now no longer upheld. [See Kern's *Manual of Indian Buddhism*.]

11. **DUTIYA-DHAMMASAMGĪTĪ** [Mahāvamsa].—Chapter XII of the Vinaya Cullavagga contains the oldest account of the Second Buddhist Council. For other accounts, see Kern's *Manual of Indian Buddhism*. Here the most important term needing explanation is *dasavatthūni*, wrongly rendered 'the Ten Transgressions'. Transgressions were indeed many, but the case against the Vajjiputtaka bhikkhus was tried under 'ten issues', and the *vatthus* were the separate issues under which the case was tried. For an explanation of each issue, read Chapter XII of the Vinaya Cullavagga.

12. **TATIYA-DHAMMASAMGĪTĪ** [Mahāvamsa].—The account of the Third Buddhist Council is historically important, first for its clear reference to serious schismatic developments within the Buddhist Saṅgha, and secondly for its description of the circumstances that led to the compilation of the *Kathāvatthu* (Points of Controversy), which stands out as a great book of Buddhist controversies of the time. The internal evidence of that work indicates that it was compiled in an age when Buddhism as a religion was still confined within the territorial limits of the Middle Country. The fact of the occurrence of schisms is clearly referred to in

three copies of Asoka's Schism Pillar-Edicts,—one at Sarnath, another at Kosambi and the third at Sanchi.

13. **DESPATCH OF MISSIONARIES [Mahāvamsa].**—This extract gives the credit to Thera Moggaliputta Tissa, for the idea of despatching missionaries to all quarters of India for the propagation of the Saddhamma. His project had no doubt the full approval and support of Asoka himself. The names of the missionaries sent, the places to which they were sent and the different appeals made in different places according to appropriate canonical texts, are mentioned. A prose account of the missions is given in Buddhaghosa's *Samantapāsādikā* [introductory portion]. Asoka in his Rock Edict XIII refers to the sending of *dūtas* to all parts of his empire, to five Greek principalities in the north-west and to Cola, Pāṇḍya and other southern countries. For epigraphic evidence in support of the Buddhist tradition about the despatch of missionaries, see Geiger's translation of the *Mahāvamsa* [introductory portion].

14. **ASOKA'S VISIT TO MAHĀBODHI [Mahāvamsa].**—This piece contains the sequel to the story of Thera Mahinda's conversion of Ceylon to Buddhism. Two things were needed to fulfil the object of Mahinda's work: (1) the planting of a branch of the Bo-tree as a living symbol of the Saddhamma, and (2) the presence of a Theri from India to confer ordination on the women of Ceylon seeking admission to the Holy Order. Hence arose the necessity of sending an envoy to Asoka. Ariṭṭha, the nephew of King Devānampiya Tissa of Ceylon, was deputed as messenger. Theri Saṅghamittā, daughter of Asoka, was persuaded to go over to Ceylon. Asoka himself undertook to proceed to Bodh-Gayā to secure a suitable graft of the great Bo to be transferred to Ceylon. This is the only occasion of his visit to Bodh-Gayā recorded in Pali. Asoka in his Rock Edict VIII speaks of his pilgrimage to 'Sambodhi' (the site of the Bo-tree) without any reference to the purpose of the visit mentioned above. According to the *Divyāvadāna*, the purpose of Asoka's pilgrimage to Bodh-Gayā, as to other holy places, was to pay homage to and mark out those spots with enduring signs for facility of location by future visitors.

15. **SELECTIONS FROM THE UDĀNA.**—The *udānas* or 'inspired utterances' of Buddha have, not without reason, been classed as a distinct type of poetical composition. These stanzas, as distinguished from the bulk of the verses in the *Dhammapada*, are rather reflective than didactic in tone. Here the note struck is deeper.

The first three stanzas form a group by themselves, emphasizing as they do three aspects of the one and the same truth. The term *Sahetudhamma* stands for *Paṭiccasamuppāda*. The fourth stanza suggests a definition of *brāhmaṇa* corresponding to that in the Dhammapada (*Brāhmaṇa-vagga*, verse 6). Among other qualities of a Brahmin *par excellence*, he is expected to be well-versed in Vedānta (*Vedāntagū*). It is important to note that *Vedānta* occurs just as another significant term for *Brahmacāda*. The Vedānta referred to here must have been the earlier Vedānta of the Upanishads. The fifth stanza has a bearing on the customary practice of the Jāṭilas of the Gayā region of purifying themselves by four modes of bathing in the Phalgu and the Nairāñjanā. [See *Jāṭila-Sutta*, Udāna, I.9.] The meaning of the stanza may be clearly brought out in the light of the gāthās of Puṇṇikā and the verses in the *Vatthūpama-Sutta* [Majjhima-Nikāya]. The seventh stanza contrasts *paravasatā* (slavery) with *isaariya* (self-mastery), the former being a painful and the latter a happy condition. Some light on the subject may be thrown from the piece—AJĀTASATTU'S VISIT TO BUDDHA. Read stanza 8 together with the *Kodha-vagga* of the Dhammapada. With the second half of stanza 9, compare Dhammapada (*Paṇḍita-vagga*, verse 6): *Selo yathā ekagghano vāṭena na samirati*. Stanza 11 can be traced to Dīgha-Nikāya, II, pp. 49-50 (*Mahāpadāna-Suttanta*) and the Dhammapada (*Buddha-vagga*, verse 7). Stanza 12 occurs also in the Dhammapada (*Niraya-vagga*, verse 1). In stanza 15 we have an effective presentation of the simple teaching of the Dhammapada (*Danda-vagga*, verse 1):

Sabbe tasanti dandassa, sabbe bhāyanti maccuno,
attānaṃ upamaṃ katvā na haneyya na ghātaye.

Stanza 20 inculcates the advantage of destroying the very root of immoral desires instead of worrying about their outer manifestations (*pariyutthānas*). If there is no root, there is no possibility at all of overgrowth. The same truth has been differently expressed in the Dhammapada (*Taṇhā-vagga*, verse 5):

Yathā pi mūle anupaddave dalhe
chinno pi rukkho punar eva rūhati,
evam eva taṇhānusaye anūhate
nibbattati dukkham idaṃ punappunaṃ.

With *devā pi naṃ paṇāsaṃsanti* etc. cf. Dhammapada, *Kodha-vagga*, verse 10, second half. Stanza 22 is a noteworthy description of the state of samādhi called *saññāvedayīta-nirodha*. Stanza 23 has its explanation in the *Aggi-Vacchagotta-Sutta* [Majjhima-Nikāya, No. 72].